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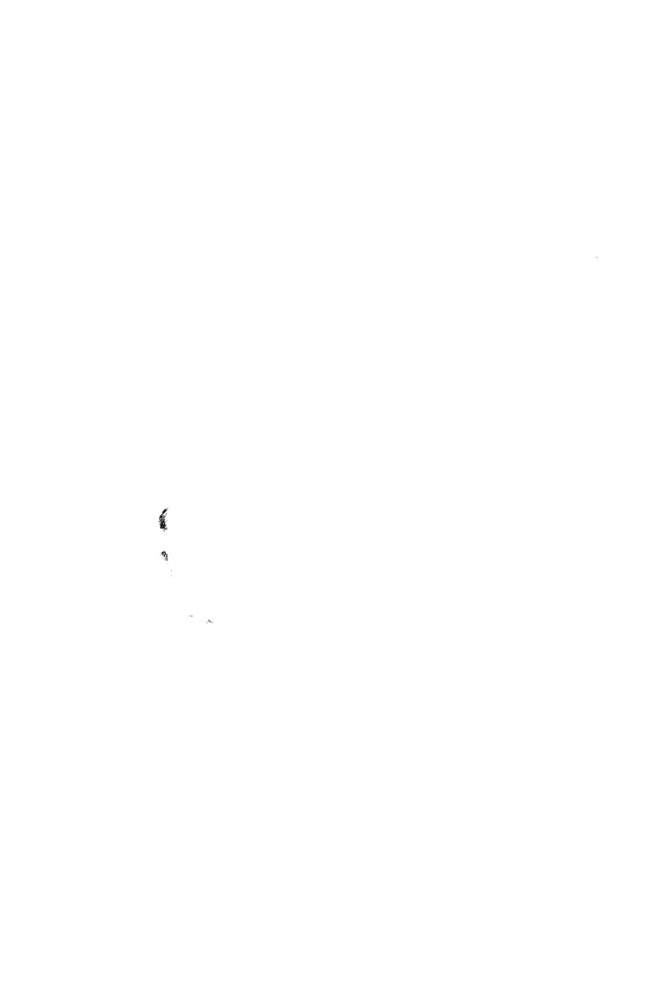
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<sup>1st</sup>  
The First Parish in Dover,

New Hampshire.

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TWO HUNDRED AND FIFTIETH ANNIVERSARY,

OCTOBER 28, 1883.

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DOVER:  
PRINTED FOR THE PARISH.  
1884.



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D- DOVER, N.H. FIRST CHURCH OF CHRIST.

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The first parish in Dover, New Hampshire.  
Two hundred and fiftieth anniversary, October  
28, 1884. Dover, Printed for the parish, 1884.  
148p.

Contents.—Preliminary note.—The memorial  
occasion.—The Memorial address, by Rev. Alonzo  
H. Quint.—Addresses by present or late ministers  
of Dover.—Extracts from letters read upon the  
occasion.—Appendix.

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## PRELIMINARY NOTE.

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By vote of the Committee of Arrangements for the observance of the two hundred and fiftieth anniversary of the First Parish in Dover, the preparation of this publication was placed entirely in the care of Rev. Alonzo H. Quint, of Dover, with authority freely to add historical matter to the comparatively small account read on the anniversary.

Acknowledgments for assistance are due to Asa A. Tufts, John R. Ham, M. D., and Benjamin T. Whitehouse, all of Dover; and especially to the Massachusetts Historical Society, for the generous use of its manuscripts and books.

A misstatement in the note upon page 28, making Joseph Austin an ancestor of the poet John G. Whittier, was due to wrong information. Correct statements as to this revered and beloved poet's descent from early families in this parish is given on page 111.

A. H. Q.



## THE MEMORIAL OCCASION.

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As the two hundred and fiftieth anniversary of the beginning of the First Parish in Dover, N. H., approached, the wardens of the parish and the deacons<sup>1</sup> of the First Church of Christ in Dover (connected with the parish) held a meeting July 2, 1883, and

*Voted*, That the First Parish celebrate its two hundred and fiftieth anniversary by memorial services in the church on the last Sunday in October 1883.

*Voted*, That the Rev. Alonzo H. Quint, D. D., be requested to deliver a memorial discourse on that occasion.

*Voted*, That Deacon James H. Wheeler, M. D., Deacon Oliver Wyatt, Andrew H. Young, Samuel C. Fisher, Rev. Alonzo H. Quint, D. D., and Deacon John R. Ham, M. D., be a committee to carry out the wishes of the parish in making arrangements.

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The committee made suitable arrangements, and particularly invited all former pastors now living, all ministers of Congregational churches existing upon any part of the territory of the original parish, all living ministers who have gone out from this parish, and all ministers of churches (regardless of denomination) now resident in the city of Dover, to participate in the memorial service. The letters of some of these persons (including the two former pastors not present at the service), and the addresses of others, will be given in this publication.

The committee also issued the following circular letter:—

### THE FIRST PARISH IN DOVER, N. H.

Will commemorate its two hundred and fiftieth anniversary upon its appropriate date, viz., the last Sunday in October 1883, recognizing thereby the commencement of the public pastorate of Rev. WILLIAM LEVERICH, in Dover, upon the same Sunday in the year 1633.

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<sup>1</sup> The wardens of the parish at this date were: Andrew H. Young, Samuel C. Fisher, and Benjamin F. Nealley. The deacons of the church were: Edmund J. Lane, James H. Wheeler, Alvah Moulton, Oliver Wyatt, and John R. Ham.



Public services will be held in the meeting-house of the First Parish upon Sunday afternoon and evening, Oct. 28.

In the afternoon, a memorial discourse will be given by Rev. Alonzo H. Quint, D. D., and other services will be rendered by churches formerly embraced in the territory of that parish.

In the evening, addresses are expected from former pastors, and from ministers of the several churches in the present city of Dover.

The service of song will embrace hymns and music familiar to the fathers.

The parish will welcome at its services, on this occasion, the presence of all persons interested, and especially of such as have a hereditary interest in the parish of their ancestry.

JAMES H. WHEELER, *chairman*,  
OLIVER WYATT,  
ANDREW H. YOUNG,  
SAMUEL C. FISHER,  
ALONZO H. QUINT,  
JOHN R. HAM, *secretary*,

*Committee of the Parish.*

Upon the memorial day, Oct. 28, the church edifice was beautifully decorated in evergreens, autumn leaves, choice flowers, and appropriate legends and dates, by the ladies of the parish.

The service of song was confided to the care of Dr. William W. Hayes, and the music was happily rendered by the choir of the church, or by the choir leading the congregation. The choir consisted of

Mrs. T. J. W. PRAY, *Organist* ;  
Mrs. ELLA F. CHUBBUCK, *Soprano* ;  
Miss HANNAH E. WYATT, *Alto* ;  
Mr. JOHN B. WHITEHEAD, *Tenor* ; and  
Dr. WILLIAM W. HAYES, *Bass and Director*.

In the morning service the recent pastor, Rev. George B. Spalding, D. D., now of Manchester, N. H., officiated; the church and parish being without a pastor at this date.

The memorial services, in the afternoon and evening, were completed according to the following programme distributed on the occasion; in the afternoon, the scriptures being read by Rev. Samuel H. Barnum, pastor of the church in Durham, and prayer being offered by Rev. Lewis D. Evans, pastor of the church in Lee; and the evening service being conducted by Rev. Alonzo H. Quint, D. D. :



## THE FIRST PARISH IN DOVER, N. H.

1633.

1883.

TWO HUNDRED AND FIFTIETH ANNIVERSARY.

SUNDAY, OCTOBER 28, 1883.

Memorial Service at half past Two o'clock, P. M.

## 1. ORGAN VOLUNTARY.

## 2. RESPONSIVE READING OF PSALMS.

## 3. ANTHEM:

Ye shall dwell in the land that I gave to your fathers, *by Stainer.*

## 4. PRAYER.

## 5. HYMN:

*Windsor, by Kirby, 1615.*

- 1 O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home!
- 2 Before the hills in order stood,  
Or earth received her frame,  
From everlasting thou art God,  
To endless years the same.
- 3 Time, like an ever-rolling stream,  
Bears all its sons away;  
They fly, forgotten, as a dream  
Dies at the opening day.
- 4 O God, our help in ages past,  
Our hope for years to come,  
Be thou our guard while troubles last,  
And our eternal home!

## 6. MEMORIAL DISCOURSE:

By REV. ALONZO H. QUINT, D. D.

## 7. PRAYER.

## 8. HYMN:

*St. Ann's, by Dr. Croft, 1677.*

- 1 OH, where are kings and empires now  
Of old that went and came?  
But, Lord, thy church is praying yet,  
A thousand years the same.
- 2 We mark her goodly battlements,  
And her foundations strong;  
We hear within the solemn voice  
Of her unending song.





- 3 For not like kingdoms of the world  
Thy holy church, O God!  
Though earthquake shocks are threatening her,  
And tempests are abroad; —
- 4 Unshaken as eternal hills,  
Immovable she stands,  
A mountain that shall fill the earth,  
A house not made by hands.

## 9. BENEDICTION.

---

Eveuing Service, at half past Seven o'clock, P. M.

## 1. ORGAN VOLUNTARY.

## 2. SCRIPTURE READING.

## 3. ANTHEM:

Call to remembrance, O Lord! *by Richard Farrant, about 1560.*

## 4. PRAYER.

## 5. HYMN:

*All Saints, by Knapp, date unknown.*

- 1 O God, beneath thy guiding hand,  
Our exiled fathers crossed the sea;  
And when they trod the wintry strand,  
With prayer and psalm they worshipped thee.
- 2 Thou heard'st, well-pleased, the song, the prayer;  
Thy blessing came; and still its power  
Shall onward through all ages bear  
The memory of that holy hour.
- 3 Laws, freedom, truth, and faith in God  
Came with those exiles o'er the waves;  
And where their pilgrim feet have trod,  
The God they trusted guards their graves.
- 4 And here thy name, O God of love,  
Their children's children shall adore,  
'Till these eternal hills remove,  
And spring adorns the earth no more.

## 6. ADDRESSES:

ASA TUTTLE, minister of the Society of Friends, organized in 1680.

REV. JESSE M. DURKEL, pastor of the Methodist Episcopal church, organized in 1824.

REV. SULLIVAN H. MCCOLLESTER, D. D., pastor of the Universalist church, organized in 1825.

## 7. HYMN:

*St. Martin's, by Tansur, date unknown.*

- 1 LET children hear the mighty deeds,  
Which God performed of old, —  
Which in our younger days we saw,  
And which our fathers told.



- 2 He bids us make his glories known,  
His works of power and grace;  
And we'll convey his wonders down  
Through every rising race.
- 3 Our lips shall tell them to our sons,  
And they again to theirs,  
That generations yet unborn  
May teach them to their heirs.
- 4 Thus they shall learn, in God alone  
Their hope securely stands,  
That they may ne'er forget his works,  
But practise his commands.

## 8. ADDRESSES:

REV. HENRY F. WOOD, pastor of the First Free Baptist church, organized in 1826.

REV. WILLIAM R. G. MELLEN, pastor of the First Unitarian church, organized in 1827.

REV. ITHAMAR W. BEARD, rector of St. Thomas' church, organized in 1839.

REV. FRANK K. CHASE, pastor of the Washington Street Free Baptist church, organized in 1840.

## 9. ANTHEM:

Out of the deep have I cried unto Thee, *by Mozart, about 1780.*

## 10. LETTERS FROM FORMER PASTORS:

REV. BENJAMIN F. PARSONS,

REV. AVERY S. WALKER, D. D.

## 11. ADDRESS:

By REV. GEORGE B. SPALDING, D. D., former pastor.

## 12. HYMN.

*Dundee, Scottish, date unknown.*

- 1 LET saints below in concert sing  
With those to glory gone;  
For all the servants of our King  
In earth and heaven are one.
- 2 One family — we dwell in him —  
One church above, beneath,  
Though now divided by the stream,  
The narrow stream of death; —
- 3 Ev'n now, by faith, we join our hands  
With those that went before,  
And greet the ransomed blessed bands  
Upon th' eternal shore.
- 4 Lord Jesus! be our constant guide:  
And, when the word is given,  
Bid death's cold flood its waves divide,  
And land us safe in Heaven.

## 13. BENEDICTION.



## MEMORIAL ADDRESS.

BY REV. ALONZO H. QUINT.

---

HONORED with the request to give a memorial address upon this two hundred and fiftieth anniversary of the life of our ancient parish, I have been perplexed in deciding upon the wisest course of discussion.

That this is the oldest parish in New Hampshire, and marks the point in the years where the standard of the Cross was first erected upon the soil of our ancient State, suggests one line of thought. That the period is the fourth part of a thousand years, and covers more than an eighth of all the ages since Jesus was born in Bethlehem, suggests a broader, a more exalted, a more sublime view. That this period covers the existence of the greatest development in science, in the practical arts, in the industrial and commercial activities of the world; the development alike of skill and invention in the destruction of life on the battle-field and of skill and invention of the healing, the saving, the humanizing of life; the development of those magnificent enterprises which Christian faith has originated and is working for the conquering of this world to righteousness and peace, opens a still loftier contemplation, and a prophetic vision of the glory yet to come.

But I cannot take either of these lines. This occasion is local. Our fathers were the fathers who crossed the ocean, and settled here in the forest primeval. Our generations are the generations which have lived here and served God here, and gone to their reward. I must keep mostly to the local theme. And yet herein is a perplexity. I cannot give you now a history. There is no time to-day for the minute and complete record of these years. I can barely touch now on certain prominent points, and leave the full narrative to other days. Nor can I include to-day much of the life of the church. That began, in its organized form, five years later, and those who are here five years hence must then note its anniversary of a quarter of a thousand years. I may perhaps now tell something of the emigration of October 1633; of the territorial character of this parish from that time; of the various



houses made with hands in which this people worshipped God in the successive generations; a little of the men who have been its ministers; and may then see how much of the old blood is still perpetuated here, side by side with the old faith, and with the new men who have re-enforced the old.<sup>1</sup>

### I. THE EMIGRATION OF 1633-1640.

This town and this parish were for many years coincident. But the town antedated the parish by ten years. In the year 1623 was the settlement of Dover commenced; in 1633 came the colony which established the ministry of the word of God.

Go back still further. What white man first saw the beautiful neck of land which the Indians called Wecanacohunt,<sup>2</sup> and which we call "Dover Point"? I know not, unless it was that Martin Pring, who, in the year 1603, came exploring with a little ship of fifty tons called the *Speedwell*, and a little bark of twenty-six tons called the *Discoverer*, the former having thirty men and the latter thirteen, fitted out by men of that Bristol city which afterwards practically settled this Dover. He visited, first, apparently, the islands at the mouth of Penobscot Bay. "At length coming to the Mayne," he says, "in the latitude of 43 degrees and one-halfe, we changed the same to the South-west. In which course we found four inlets." Three of these were doubtless, from his description, the Saco, the Kennebunk, and the York rivers. "The fourth and most Westerly was the best, which we rowed up ten or twelve miles. In all these places we found no people, but signs of fires where they had been. Howbeit, we beheld very goodly Groves and Woods, replenished with tall Okes, Beeches, Pine-trees, Firre-trees, Hasels, and Maples. We saw also, sundry sorts of Beasts, as Stags, Deere, Beares, Wolves, Foxes, Lusernes, and Dogges with sharp noses. But meeting with no Sassafras, we left these places."<sup>3</sup>

We can see the little *Discoverer*, of twenty-six tons, rowed up the Pascataqua. The sweep of its oars alone disturbed the solitude. It was in the leafy month of June. If they rowed up through Great Bay—the bay of Pascataquack, from which flows the Pascataqua<sup>4</sup>—they may have entered the gentle Swamscot. If they, at the Point, kept northward, they could follow the Newichawannock,<sup>5</sup> either to the

<sup>1</sup> It is perhaps needless to say that but a small portion of this address was read in public.

<sup>2</sup> So called in Hilton's patent, but sometimes Wecohamet, and sometimes Winnichahannat.

<sup>3</sup> Purchas, IV, 1654.

<sup>4</sup> The Pascataqua (not the Piscataqua) flows out of Great Bay, and not from South Berwick.

<sup>5</sup> The Newichawannock is the river which comes down between Maine and New Hampshire, and empties into the Pascataqua at Dover Point. Some works erroneously call this the Pascataqua, and modern usage unfortunately misspells the word itself. "Pascataqua" has a meaning; Piscataqua has none. Winthrop's "Pascataquack" shows rudely the harsh guttural of the last syllable.





foot of the falls where Quamphegan rests, or they could go up the Cochecho to its unbridled falls, — its name “the rapid, foaming, water.” There, certainly, they would find the ashes of fires gone out with the end of the spring fishing, whence the Indians had departed for the planting grounds of Pequaket or Ossipée Ponds. “Ten or twelve miles” would have taken them either way, and in either case they saw the Point, where our fathers afterwards settled, and saw that division of the rivers which gave the Indian name “Pascataqua,” — “one water parting into three.” We know that on the Point were “goodly Groves and Woods.” But the explorers went away, and left it all to silence.

The town antedates the parish by ten years and a half. Doubtless it was in the spring of the year 1623 that Edward Hilton, probably of the old baronial family of that name, though then in trade, settled upon Dover Point. Here there joined him that year his brother William and that brother’s son William, these being “the first English planters there,” says the second William, whose own deposition relating the fact of their coming — a deposition recently found in Massachusetts archives — has dispelled all doubt as to the settlement of Dover by the Hiltons in the year 1623. Their associates in England were merchants of Bristol, Shrewsbury, and other western towns, but principally of Bristol; the same Bristol some of whose men had sent out Martin Pring just twenty years before. Little increase was had in the next ten years. In 1630 there were, we are told, but three houses on the banks of the upper Pascataqua, including both Dover and Newington shores. March 12, 1629-30, Edward Hilton, for himself and his associates, procured from the great Plymouth Company in England a patent or patents, commonly called the Dover and Swanscot patents.<sup>1</sup> This was the origin of the English title to the lands of old Dover up to the lines of Barrington and Rochester; of Newington, and of part of Greenland and Stratham, — all of this territory being covered by this patent.

In 1631, the year following that of the patent, Capt. Thomas Wiggin came hither. He acted, says Hubbard, for “the Shrewsbury men and others,” and “began a plantation.” In 1632 he returned to England for more supplies. While in England that year, he had opportunity to show his friendship for the Puritan government of Massachusetts. “Sir Ferdinando Gorges and Capt. Mason,” says Winthrop, Feb. 21, 1632-33, “had preferred a petition to the lords of the privy council against us, charging us with many false accusations; but through the Lord’s good providence . . . and the good testimony given in our

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<sup>1</sup> Printed in full in the New England Historical and Genealogical Register, XXIV, 364.



behalf by one Capt. Wiggin, who dwelt at Pascataquack, and had been divers times among us, their malicious practice took not effect."

Dover was called "Bristol" on a map so late as 1634; but on the 25th of March 1633, Edward Howes, writing from London to Governor John Winthrop, of Massachusetts, says: "There are honest men about to buye out the Bristol mens plantation in Pascataqua, and do propose to plant there 500 good people before Michelmas next. T. Wiggin is the chief agent therein." And again, June 22, 1633, "he intends to plant himself and many gracious men there this sommer. . . . I have and you all have cause to blesse God that you have soe good a neighbour as Capt. Wiggin."

The Bristol men held two-thirds interest in the double patent. It was sold, apparently in 1633. "Whereas," says the Massachusetts government in 1641, "some lords, knights, gentlemen, and others did purchase of Mr. Edward Hilton and some merchants of Bristol two patents." The declaration of John Allen and partners in 1654 says that the Bristol men sold to Lord Say, Lord Brooke, Sir Richard Saltonstall, Sir Arthur Heselrig, Mr. Boswell, Mr. Willis, Mr. Whiting, Mr. Hewell, and others, for £2,150. "Whereas," says an old conveyance on record in Boston, dated 13 May 1648, "Lords Say and Brooke obtained two patents, now commonly called and knowne by the name of Swampscott and Dover . . . and whereas Robert Saltonstall hath bought twelve shares of the twenty five into which the patent is divided; that is, of Lord Brooke four, of Lord Say one share, of Sir Richard Saltonstall and Mr. Boswell three, of Messrs. Burgoyne, Holyoke, Makepeace, Hewell, one share each." "The Lords Say and Brooke," wrote Winthrop in October 1634, "wrote to the governor and Mr. Bellingham, that howsoever they might have sent a man of war to beat down the house at Kenebeck, . . . they desired that some of ours might be joined with Capt. Wiggin, their agent at Pascataquack, to see justice done." "Capt. Wiggin," says Winthrop's Journal, 14 February 1635, "governor at Pascataquack under the Lords Say and Brook." The patent or patents, therefore, were divided into twenty-five shares; and these were bought and sold, as by conveyances on record still, as shares in modern land companies are bought and sold. In this company it is clear that Lords Say and Brooke held the controlling interest. How many shares the first-named had does not appear; but Lord Brooke certainly held eight, eventually selling four to Henry Clarke and four to Robert Saltonstall, who also purchased the four from Clarke. "Honest men," as Howes said, were these owners; that is, they were in sympathy with Massachusetts and in the coming opposition to Charles and his court. "They, being writ unto," said the memorial of Allen in 1654, "by the



governor and magistrates of the Massachusetts, who encouraged them to purchase the said lands from the Bristol men, in respect they feared some ill neighbourhood of them, as some in this honored court may please to remember." The Lords, says Hubbard, "likewise employed Mr. Wiggin to act in their behalf, for the space of seven years," "the Shrewsbury men still retaining their own share."

Lords Say and Brooke, therefore, were substantially the second founders of Dover; the patrons of Thomas Wiggin and the moving power of the emigration of the year 1633,—that emigration which made this First Parish. It is well, therefore, to glance at these founders.

Robert Greville, second Baron Brooke, was a descendant, through female line, of a brother of the great Earl of Warwick, the "King-Maker." His predecessor in the barony was born in that same Alcester, in Warwickshire, in which Richard Walderne, famous in our Dover and New Hampshire history, was born. A thorough Puritan, an adherent of the great Cause of English liberty, he was a soldier rather than a statesman. His name in the current histories of that time is remarkably often coupled with that of Lord Say, as if they were in close sympathy and action. Equally is it so to-day on the map, where Saybrook, in Connecticut, unites the two. Lord Brooke held important commands in the war with the king, lieutenant-general in rank, but fell in the attack upon the massive cathedral at Lichfield, in 1643. An engraved portrait is in Clarendon's "History of the Rebellion," edition of 1732. A descendant is now Earl of Warwick, whose eldest son bears by courtesy the title of Lord Brooke, borne by his eminent ancestor.

William Fiennes, whose portrait also appears in Clarendon, was the eighth baron Say and Sele, and the first viscount. He was then forty-eight years of age. Few men were more prominent in the contests which produced the civil war. "At his house at Broughton," says one writer, "the secret discussions of resistance to the court took place." Whitelocke, Cromwell's ambassador to Sweden, calls him "a statesman of great parts, wisdom and integrity." On the other hand, Clarendon, the historian of the court, calls Lord Say "a man who had the deepest hand in all the calamities which befell this unhappy kingdom, though he had not the least thought of dissolving the monarchy." "He had much authority with all the discontented party throughout the kingdom, and a good reputation with many who were not discontented, and who believed him to be a wise man, and of a very useful temper." "A man of great parts and of the highest ambition." "He had always opposed and contradicted all acts of State and all laws and impositions which were not strictly legal." "The



oracle of those who were called puritans in the worst sense, and determined all their counsels and designs." He lived until Charles the Second was crowned, and died in the following year, 14 April 1662. A descendant is now the thirteenth Baron Say and Sele, the higher title having become extinct.

The invaluable record of Winthrop, at Boston, is our main authority now :—

"The same day [October 10, 1633], Mr. Grant, in the ship *James*, arrived at Salem, having been but eight weeks between Gravesend and Salem. It brought Capt. Wiggim and about thirty, with one Mr. Leverich, a godly minister, to Pascataquaek (which the Lord Say and the Lord Brooke had purchased of the Bristol men), and about forty for Virginia, and about twenty for this place, and some sixty cattle."

The historian Hubbard, minister at Ipswich, writing in the same century, adds, that others followed. "In the interim [1633-1640] several persons of good estates and some account for religion, were, by the interest of the Lords and other gentlemen, induced to transport themselves thither, so many as sufficed to make a considerable township."

The tenth of October, old style, 1633, would be the twentieth of October, new style. It was Thursday. They could not land, these emigrants, with their goods, and reach Hilton's Point by the following Sunday. It is possible that these emigrants travelled by land from Salem, but in 1633 it was an unbroken wilderness, which, if men could endure its hardships, was impassable for women and children; and we know that some children came in this colony. Nor could household goods be thus transported. The ocean was the highway. Doubtless they came by that easy avenue, and ascended the open river. But whether by the waters or through the forests, they would not reach Hilton's Point by their first Sabbath day in America, and they would reach it before the following Sabbath, the last Sunday in October. And on that day, two hundred and fifty years ago this Sabbath day, they would worship God. Whether it was in some small house on that spot where Thomas Wiggim's lineal descendant now dwells, or under the autumn trees which then overhung the banks of either river, who can tell? The foliage on their plateau or across in Eliot wilderness was the royal autumn crimson and gold. The same great rivers then, as now, rolled down to the sea and surged back with the tides. Two or three small buildings on the edge of the salt waters were all that showed signs of men's prior labors.

The ocean waves—a thousand leagues—separated them from fatherland, and northward and westward were there wild forests, wild men, wild beasts. No beauty of autumnal day, no languid listening to





the ripple of the waters upon the shore, but only the sense of separation from kindred forever, but with God overhead. There fell words of trust in the Father from the lips of the first minister of Christ upon this New Hampshire land; there were spoken trusting prayers; there arose the first psalm from congregation, and there commenced the worship of a people whose prayers and songs have kept with the rhythmic flow of two hundred and fifty years, and will, please God, keep on by children and children's children, till time shall be no more.

Why did these people come over the sea? Why expatriate themselves? Why leave the comforts and the beneficent institutions of their ancestral home? Why undertake the hardships of the forests to be subdued, the dangers of the savage foes to be resisted? It was but a ripple of emigration. But it illustrated the times.

The answer is not entirely a single one. They had no chronicler, as did Boston in its Winthrop or Plymouth in its Bradford, to tell their story. Indeed, it is to the Plymouth historian that we look for the first contemporary record of the settlement of the Pascataqua; and it is to the pages of Winthrop that we turn for the priceless record of the coming of the ship *James* in 1633. And it is to the stories of the historian Hubbard, of Ipswich, that we look for the few facts which he garnered forty years after, from the old men, of their coming and their work.

The answer is not a single one. Doubtless, first, there was the spirit of adventure which characterized that age. It characterized England, and we are Englishmen. It characterized the western counties of England in a marked degree. Salop, Gloucester, Somerset, Devon, were the counties which had furnished the great Admiral Drake, and Walter Raleigh, and their associates, and these were the counties which furnished the emigration of New Hampshire. There was a restless feeling in England; their thought was of wealthy lands beyond the seas.

But there was more meaning in the New England emigration of the period from the year 1629 to that of 1640,—the precise period in which no parliament met in England. English liberty was struggling against the tyranny of the Stuarts; and, at the period of this Pascataqua migration, its prospects were gloomy. The king had, seven years before, levied tonnage, poundage, and ship-money, without a shadow of right, and Hampden's resistance, itself apparently futile, was three years in the future. The king had dissolved parliament after parliament, because none was submissive to his views, and he was ruling without a parliament. He had assented to the Petition of Right in



1628, but he was habitually and shamelessly violating its provisions. So little promise of security in civil rights existed, that many men contemplated emigrating, who finally remained in England. Such were Lords Say and Brooke. Religious motives also had their influence. Perhaps it was the decisive influence. It was an age of intense religious activity in thought. The great revolt of the Northern nations against the authority of Rome had not come to the settled line which seems to separate the Teutonic and the Latin races; the line which makes a liquid language Roman and a guttural tongue Protestant; the line on the south of which the mildness of summer is transfused into symbolic and ornate worship, and on the north the rigor of a hardy climate makes a hardy faith.

Nor was there anything promising in the broad outlook. In that very November 1632, when Thomas Wiggan was planning with Lords Say and Brooke, Gustavus Adolphus, the Lion of the North, who had defeated Tully at Leipsic, and defeated Wallenstein at Leutzen, fell in the victory of the latter field. And yet it was only the precise centre year of the great Thirty Years' War of religions. Rochelle, the last stronghold of the Huguenots in France, had fallen. The Prussian bulwark of Protestant liberty was not to exist for seventy years onward.

At home they saw no more promise. Many Protestants were becoming more protestant. They came to believe that it was not enough to hold that no authority but the Bible should govern men's faith; none but that should impose rites and ceremonies. In what seemed to them the half-way reformation of the Church of England, they believed that some unscriptural observances were still made obligatory. They rejected the requirements of arbitrary command. They were not, like the Plymouth pilgrims, separatists from the Church of England. They scrupled at its ceremonies, but not at the existence of that church; not at its doctrines, and hardly at its polity. It was in this spirit that Winthrop and his associates, in 1630, on leaving England wrote their touching address to their brethren of that church:—

"We esteem it an honor to call the Ch. of England, from whence we rise, our dear mother, & cannot part from our native country where she especially resideth, without much sadness of heart & weary tears in our eyes; ever acknowledging that such hope & part as we have obtained in the common Salvation we have received in her bosom. We, blessing God for the knowledge and education as members of the same body, shall always rejoice in her good and unfeignedly grieve for any sorrow that shall ever betide her."

In this period of rapid emigration to New England, there was little hope at home for a purer worship or for liberty of conscience. It was



a hundred years too early for the life which John Wesley was to infuse into England's soul; a hundred years too early for the burning eloquence of Whitefield. The tyrannical, bigoted, treacherous Charles was upon the throne. That very summer, before our October emigration, Laud was made archbishop of Canterbury and primate of all England. It was itself the threat that the High Commission Court, of which he was the moving power, and under whom, says Macaulay, "Even the devotions of private families could not escape the vigilance of his spies," was to be still more powerful. They could not see that, twelve years of patience, and his head would be brought to the block. In the very summer before your emigration, also, they saw Thomas Wentworth, later Earl of Strafford, the King's most trusted adviser, his most stern and implacable agent in arbitrary rule, promoted still higher in honor and power. They could not see that, when but eight years had passed away, William Wentworth, later your Puritan elder, would, in the New Hampshire woods, read letters out of England, telling him how popular vengeance has brought his illustrious kinsman to the scaffold. Oliver Cromwell was then a justice of the peace at Huntington. Twenty years more, and this man, one of their own religious faith, would be Lord Protector of England, and this royal Englishman would terrify Europe with the threat that his guns should thunder at the gates of Rome.

They could not predict. They would live free lives under God's ordinances. They would live free men under English law. They would rear children in a pure faith. Therefore did such men come to make a New England on the basis of the liberties of the Old. They brought the stout English blood into this land. It became disciplined by trials. It was made stalwart by wars with savage and civilized enemies. It was forced to self-thought and independent action. Almost at once it adopted a balder form of worship, and would have frowned upon the semblance of the Cross which your artist placed upon yonder wall. Without government, it was forced into republican or rather into democratic equality and polity.

But it must be remembered that this emigration, with its additions within the few years immediately following, was not of the intense type of Puritanism. Nor was it without an admixture of different moral elements. It found also an Episcopal interest here. The Hiltons were of the Church of England; and it is significant that Edward Hilton, the founder in 1623, a man of wisdom and integrity, never held office under Massachusetts after the first year of the submission of Dover to that government. New Hampshire was not Puritan. Portsmouth favored the English Church, and that church was predomi-



nant in the interests of Gorges on the Maine side of the river. To obtain the consent of the New Hampshire towns in 1641 to a union with Massachusetts, that province was forced to relieve these towns from its law that none but church members could be voters in the State. Ours was a modified Puritanism, with disturbing elements intermingled. Men came here who, unable to endure the tyranny of the Church and the State in England, were equally unable to submit to the despotic rigor of the Massachusetts rulers. George Burdett, who came here from Massachusetts as early as 1637, had left England because of persecutions for non-conformity in rites and ceremonies, but left Massachusetts because of an opposite non-conformity. Hanserd Knollys, who came here in 1638, wrote home from Boston, although a Puritan, that the rulers there were worse than the High Commission Court, whose grasp he had felt in England. Capt. John Underhill, who came here in the same year, was banished from Massachusetts, not for grave moral offences suspected, but because of his views upon the doctrines of the Holy Ghost. So Thomas Larkham, who came here in 1639 or 1640, early and later a Puritan, here differed with Knollys about the "burial of the dead," — as one instance, which involved the difference between the English liturgy and the Puritan heathenish burial without even prayer. Francis Champetnowne, of the same blood with Raleigh, and descendant of King John, was nephew of the wife of the royalist Sir Ferdinando Gorges. Hilton, Champetnowne, and Robert Burnum petitioned in 1665, by the King's Commissioners, that "they might be governed by the known laws of England," meaning thereby to escape the peculiar laws of Massachusetts; and that "they might enjoy both sacraments, which they say they have been too long deprived of," meaning thereby the sacraments of the Church of England. John Wheelwright, banished from Massachusetts, who settled Exeter, was a man of learning, piety, and uprightness. The Waldernes, William and Richard, coming about 1637 from Alcester, an early home of Lord Brooke, may be supposed to have been in the Puritan interest. But our Puritanism was not the Massachusetts Puritanism, and with it were people who still loved the English Church, and other people who cared little for either. But it insured us the right of conscience in the Church, and self-government in the State. No witchcraft delusion dishonors our annals, and the episode of stripes upon travelling Quakers was under the orders of the Massachusetts government.

It is a misfortune that we have not the names of the emigrants. We have no records prior to 1647, except a few references to land grants, some being given in 1636. The earliest document extant giving names





is the combination for government<sup>1</sup> in the year 1640, and this we have only in a copy (apparently not perfectly accurate), found in the Public Record Office in London, made in 1682. This document, a copy of which is certified to me as correct, by W. Noël Sainsbury, Esq., of that office, is as follows:—

*Whereas*, sundry mischeifes and inconveniences have befallen us, and more and greater may in regard of want of civill Government, his Gracious Matie having hitherto settled no order for us to our knowledge :

Wee whose names are underwritten being Inhabitants upon the River Pascataquaek have voluntarily agreed to combine ourselves into a body politique that wee may the more comfortably enjoy the benefit of his Maties Lawes together with all such Orders as shalbee concluded by a major part of the Freemen of our Society in case they bee not repugnant to the Lawes of England and administered in the behalfe of his Majesty.

And this wee have mutually promised and concluded to do and so to continue till his Excellent Matie shall give other Order concerning us. In Witness whereof wee have hereto set our hands the two and twentieth day of October in the sixteenth yeare of the reign of our Sovereign Lord Charles by the grace of God King of Great Britain France and Ireland Defender of the Faith &c. Annoq Dom. 1640.

John Follet,	Thom. Larkham,	Fran: Champernoon,
Robert Nanney,	Richard Waldern,	Hansed Knowles,
William Jones,	William Waldern,	Edward Colcord,
Phillip Swaddon,	William Storer,	Henry Lahorn,
Richard Pinckhame,	William Furbur,	Edward Starr [buck?]
Bartholomew Hunt,	Tho. Layton,	James Nute,
William Bowden,	Tho. Roberts,	Anthony Emery,
John Wastill,	Bartholomew Smith,	Richard Laham,
John Heard,	Samuel Haines,	William Pomfret,
John Hall,	John Underhill,	John Cross,
Abel Camond,	Peter Garland,	George Webb,
Henry Beck,	John Dam,	James Rawlins.
Robert Huggins,	Steven Teddar,	
	John Ugroufe,	
	Thomas Canning,	
	John Phillips,	
	Tho: Dunstar,	

This is a true copy compared with ye Originall by mee

EDW. CRANFIELD.

[Indorsed.]

The Combination for Government by ye people at Pascataq 1640 Rec'd abt. 13th Febr. 82-3.

<sup>1</sup> An earlier combination for government had existed, but no relic of its history remains except in two instances. Winthrop says: "Mr. Burdett, who had thrust out Capt. Wiggin sent there by the Lords." Burdett himself, in a letter to Archbishop Laud, from Dover, 29 November 1638 (the original of which is still preserved), urges "that a speedy course be taken to settle his majestys government amongst us, there yet being none but combinations. . . . For the year past and this currant the helm hath been put into my hands by the principal plantations." In fact, Capt. Wiggin being no more than the superintendent of a land company, the people, in 1637, organized and chose a chief magistrate, as was right and proper. Unfortunate selections of officers dissolved the combination in 1640, and a new one was formed as above.



How many of the above-named came in 1633, and how many in the several later years, it is impossible to tell. It is also impossible to tell, beyond a few names, who of this list were and who were not of Puritan sympathies. The signers of a paper, still existing, dated 1 March 1641, addressed to the Massachusetts authorities, and protesting against the action of some petitioners for annexation, might be supposed to designate such as were not in sympathy with the Bay government, but an analysis shows that even this is not decisive.<sup>1</sup>

## II. THE FIRST PARISH TERRITORIALLY.

This First Parish was in the beginning and for many years coincident with the town, or rather, the town was the parish, and at its meetings transacted all secular-ecclesiastical business. The territory, when the limits of Dover came to be defined, included the present city of Dover, the towns of Somersworth and Rollinsford on the north, the towns of Madbury and Lee on the west, the town of Durham on the southwest, and the town of Newington on the south. The north-west boundary line as run from the Newichawannock river down to the western corner of Lee, is twelve miles in length. An air line from the upper corner of the now Somersworth, running to the southern line of Newington, is fifteen miles in length. From the western extremity of Lee an air line to the meeting-house on Dover Neck, crossing hills, rivers, and forests, is more than thirteen miles. Such for eighty years was the extent of the First Parish.

In the course of time it became inevitable that parts of this great tract should be set off to constitute other parishes. Settlers multiplied, and local interests grew up. The fertile shores of the Great Bay drew men to Newington. The water-power at Durham on the west, and Salmon Falls on the north, built up industries in those places. The laws required all people to pay taxes for the support of the ministry, and the principles of our polity required every inhabited territory strong enough to do so to erect a house of worship at the public expense. The place of worship was on Dover Neck, and those remote found it a hardship to travel thither every Lord's day. In 1660, indeed, so strong had grown the settlement at Cochecho, our now centre of population, that this vote was passed:—

"It is ordred for the supply of cochecheae thear is set apart fiftien pound of towne rents for the ministrey thear in the winter season."

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<sup>1</sup> The signers were Thomas Larham, William Jones, John Follett, Robert Nanny, Thomas Durston, Thomas Roberts, Samuel Haines, Bartholomew Smith, John Dam, Bartholomew Hunt, William Waldern, John Tuttle, Henry Beck, Thomas Layton, Edward Starbuck, William Pomfret, William Furbur, William Storer, John Hall, Phillip Swaddon, Richard Waldern, Edward Colcord, Robert Huckins, Richard Pinkcom, and Thomas Tricky. The spelling of names varies from that of the preceding paper. This protest will be found in the Appendix.



This was a standing vote. Our defective records make but one allusion to the result, viz. :—

"2, 2 mo. 1666. By the Selleckmen, Ordered that William Pomfrett shall giue out Orders to Mr. Rayner for the Seuerall Rents dew from mills to be payd to him toward his sallery, as also to giue Mr. Coffin order to Recceue £15 of Rent to pay Elder Wentworth for his paynes at Crechechae the last winter."

Elder William Wentworth, thus the first person recorded as statedly officiating at Cochecho, was a ruling elder in the church, and ancestor of three governors of the province of New Hampshire, who ruled from the year 1717 until the war of the Revolution.

*Durham.*—The earliest efforts for separation, although then unsuccessful, were made by the people of Oyster River, now Durham. Such was the importance of that place, and such the difficulty of travel, largely by boat, that an agreement was made, 14 July 1651, that two ministers should be employed, each at £50 salary, Mr. Daniel Maud to remain at Dover Neck, and another be called for Oyster River. A vote dated 16 April 1655, provides for the "comfortable maintenance of the ministry of Dover and Oyster River," by devoting to that purpose all the rents of the saw-mills, and a tax of two pence in the pound upon all inhabitants. A meeting-house was built upon Durham Point in 1655, and it was voted 30 March 1656, that "thear shall be a house at Oyster Reuer Billd neier the meeting house for the use of the menestrey, the demenshens as follareth, that is to say 36 feet long, 18 foett Broed, 12 foot in the wall, with too chemnyes and to be seutably feneshed." There was also a minister there. On the 17th of June 1657, "Mr. Flecher<sup>1</sup> and the towne hauing had some discorse whether he will leaue them, he willingly manifested that he was not minded to stay aney longer, but to Prepaer himselfe for old England and could not justly lay Aney Blame Apon the Towne."

The following shows how the differences between the two parts of the town were settled :—

Wee hose names are heir under writen being chosen By the towne of Douer ar Appoynted by thear order to heire and Determine all such Differences as apier Betwixt the inhabetants of the too thierds of the towne of Douer and the on thierd of the towne in Oyster Riuer Doe Conclude at Present as followeth that is to saye

1ly first that from the first of Aprill 1657 and soe forward from yeir to yeir it is heirby mutually a greed uppon that the naighborhoed of Oyster Riuer shall inioy

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<sup>1</sup> Edward Fletcher, admitted townsman in Boston, 2 February 1640; returned to England in 1657; was minister at Dunsburn (Duntsbourne?), co. Gloucester: "He was beaten and used unmercifully. . . . He came a little before out of New England," says Calamy, "and being thus abused returned back thither . . . and there died." He came back to Boston, and his will was proved there, 12 February 1666.



full Righte and intrest of twenty pounds out of the Rents of the towne to be from lamprell Riuer grant Rent performed as allsoe the sayd neagherhoed shall inioy thear full Right of the too peney Rate Rising from within themselves boeth wich twenty pounds and too peney Rate is for the supply of the ministrey within themselves and to be ordered by themselves for the End Exprest

2ly It is Agried and determined that the sayd naighberhoed shall haue leberty from time to time to make Choyse of a ministrey for thear accomodations, provided that thay haue the approbations of the sayd towne or of anie three oidasent Elders

3ly That in Case the neighberhoed of Oyster Riuer shall bee without a ministrey aboue fower moenthies theay shall Returne the twenty pounds aboue sayd into the Coman tresseurey with Proper anabell (?) Contrebutioun theay of Douer doeing the like to them in proportion in the like Case and this mutually to be Donn soe longe as thear is Defeekte of Eather sicd

4ly It [is] Ordred for the ministrey of Douer Necke thear is sett aparte fifty five pounds of Towne Rents with the two penic Rate appon all the inhabetants Except oyster Riuer is set apart for the ministry thear and in Case this Doe not make up the Sallarey, then to be maed up by a Rate uppon the sayd Inhabetants Bloody poynt Excepted only paying the two penneo Rate.

5ly It is ordered for the supply of Cochechoe thear is set apart fiftien pound of towne Rents for the ministrey thear in the winter seasons

6ly It is agreed that the house of mr Vallintin Hill wich is his nowe dwling house at Rockey point shall be within the line of Deuction to Oyster Riuer

Witnes oure hands this 17th of July 1660

Vallintine Hill  
Richard Wallderne  
William Wentworth  
Raphfe hall  
Richard Otes

William flurber  
John Daues  
Robert Burnom  
William Willyames  
William Robords

Rev. Joseph Hull also served a brief time at Oyster River. Our records make no mention of him, but Bishop's *New England judged by the Spirit of the Lord*, a thoroughly partisan work, mentions him. "George Preston, Edward Wharton, Mary Tomkins, Alice Ambrose (*alias* Gary)," says this work (published in 1667), "having been at Dover, . . . passed from thence over the water to a place called Oyster River, where, on the first day of the week, the women went to Priest Hull's<sup>1</sup> place of worship, who, standing before the Old Man, he began to be troubled." After the usual interruption, the Quakers were "led out of the place of worship, but in the afternoon they had their meet-

<sup>1</sup> Rev. Joseph Hull was born in Somersetshire, in 1594; graduated St. Mary Hall, Oxford, in 1614 (or near that year); was rector of Northleigh, Devon, 1621 to 1632; was minister at Weymouth, Mass., in 1635; was at Yarmouth in 1640; had trouble with the Massachusetts authorities, doubtless because of his greater liking for the English church, and left the province. Was at York in 1647, but appears to have returned to England after the Parliament became powerful. Calamy mentions him as at St. Buryan, Cornwall, ejected or silenced, but gives nothing but his name and place. He then appears at Oyster River parish in 1662; soon went to the Isles of Shoals, and died there 19 November 1665. His daughter Elizabeth married John Heard of Garrison Hill, and her descendants are numerous here, including Dr. John R. Ham, one of the deacons of this church.





ing, unto which came most of the Priest's hearers, when truth gave the Priest such a blow that day," says Bishop, "that a little while after the Priest left his Market place, and went to the Isles of Shoals, three leagues in the sea."

The people at Oyster River, being dissatisfied, sent a petition to the General Court at Boston, 17 May 1669, signed by John Bickford and thirty-eight others, desiring incorporation as a town. They represented "the intolerable inconvenience of our travel many myles, part by land, part by water, manie tymes by both, to the public worship of God and the necessarie stay of manie of us from public worship, who cannot undergo the difficulties of travel to it"; that they comprise two hundred and twenty souls, near fifty families, and seventy and "odd" soldiers, and they hope the Court would find "our hearts and hands strengthened in the work of God, our case more vigorous for an able, Orthodox minister, our families instructed according to law, ourselves growing in truth and peace to God's glory." A strange argument this would be with which to appeal to a modern legislature in behalf of a division of a town.

The movement was successful only in causing the town by action 6 October 1669, to decide that Oyster River may "build a meeting-house" at their own expense, and appropriate their tax for the ministry.

It was agreed in 1675 that two of the five selectmen should be selected from Oyster River. Under this arrangement the people there for many years had their own minister, who was paid by the town, but with the taxes imposed upon that people for the purpose. John Buss was both physician and minister from, perhaps, 1684. He was living there at the time of the great Indian and French massacre of 18 July 1694, when ninety-four of his parishioners were killed or carried captive. He was not at home that morning, and his family escaped to the woods; but his valuable library was burned. In his petition laid before Governor and Council in 1718 are the words "your petitioner who for forty years successively has labored in the work of the ministry in that place"; and, "But being now advanced to seventy-eight years of age, and unable to perform the usual exercise of the ministry, the People have not only called another minister, but stopp'd their hands from paying to my subsistence, whereupon he is greatly reduced, having neither bread to eat nor sufficient clothing to encounter the approaching winter."<sup>1</sup> He had, indeed, been in some straits

<sup>1</sup> The result of this petition was an order that Dover pay him £20 per year, in quarterly instalments.

John Buss was born in 1640; perhaps he lived early in Concord, Mass. It does not appear that he was ever ordained. He was preacher and physician, beloved as such in Wells, Me., in 1672, and would seem, by their records, to have remained until near 1684; the petition above conflicts with this date, but is doubtless incorrect. He died in 1736.



earlier. Fifty-five<sup>1</sup> persons in Oyster River petitioned the General Assembly, 11 November 1715, stating that "whereas by mutual agreement the inhabitants of Oyster River have for many years past made choice of their own minister and paid his salary . . . and that the selectmen of the town in generall (two whereof have been annually chosen within the district of Oyster River) have all along made rates [*i. e.*, taxes] for the several ministers," and, as there has been lately some neglect either in making or collecting the tax, they ask that they have, practically, parish powers. The papers show that there was a division of sentiment at Oyster River. But the result was an order that the selectmen of Dover "call to an account" Joseph Davis, the last year's constable in Oyster River, and oblige him to pay the money he should have collected; and that the selectmen make the legal assessment "as formerly, on the inhabitants of Oyster River, for the support of the present minister, Mr. Buss, until another minister be called and settled in his room."

On the 4th of May 1716, Oyster River was made a parish, — "the new meeting-house built there [to] be the place of the public worship of God in that district." That parish was incorporated as Durham, 15 May 1732, and took from parish and town the present towns of Durham and Lee and part of Madbury, — all then Durham.

The church was organized 26 March 1718. "This day (through the smiles of Heaven upon us)," wrote Nathaniel Hill and Stephen Jones to the *Boston News Letter* of that time, "we had a Church gathered here, in the Decency and Order of the Gospel, and our Teacher, the Reverend Mr. Hugh Adams<sup>2</sup> was then consecrated and Established the Pastor thereof, who then preached from that Text in Cant. 3, 11; we being then favored with the Presence and Approbation of some Reverend Pastors of the next Neighboring Churches, with the Honored

<sup>1</sup> The petition presented by Nathaniel Hill was signed by Jeremiah Burnham, Stephen Jones, Elias Critchett, Sampson Doe, Joseph Dudley, Elias Critchett, jr., James Nock, John Tompson, Joseph Jones, John Chesley, John Burnham, David Davis, Abraham Bennick, John Gray, John Rawlins, James Bickford, Samuel Perkins, William Duly, John Doe, John York, Joseph Chesley, John Cromell, John Buss, jr., Philip Chesley, Joseph Davis, John Tompson, sen., John Smith, William Jackson, David Kincaid, Jonathan Chesley, Valentine Hill, Ichabod Chesley, jr., Thomas Alin, John Sias, Job Renholds, Samuel Chesley, jr., Samuel Chesley, Cornelius Drisco, Robert Burnham, Peter Mason, Jonathan Simpson, Robert Tompson, Samuel Hill, John Renalls, Joshua Davis, Moses Davis, jr., William Leathers, Francis Pitman, Ely Deemeritt, Naphthali Kincaid, James Jackson, Thomas Willey, James Burnham, Robert Huggins, Jonathan Woodman.

<sup>2</sup> Hugh Adams was born 7 May 1676; graduated H. C. 1697; was ordained pastor of the church in Braintree, Mass., 10 September 1707, the day on which the church was organized; dismissed 22 August 1710. At Chatham, Mass., then without a church, the town, 25 April 1711 offered him £50 salary and £100 settlement. He seems to have accepted in the summer. The town voted, 13 January 1715, "not to employ Mr. Adams in the work of the ministry any longer," — the petitioners for such action alleging that he "did so imprudently, unsteadily, and contentiously behave himself in many respects." His labor at Oyster River ceased 20 January 1739. He died there in 1750.



Messengers thereof at the said Solemnity, in our New Meeting-House, wherein they gave the Right Hand of Fellowship."

The first meeting-house in Durham was built by the town of Dover in 1655, near the lower end of Durham Point. The second, "new" in 1716, was farther up, on land now owned by Hamilton A. Mathes, and under its pulpit was concealed a portion of the powder taken from Fort William and Mary, 14 December 1774, in the daring attack on that royal fortress by John Sullivan and others, of Durham, in connection with John Langdon, and from which place the powder was taken to Bunker Hill and used in that battle. The third house was the huge one built at Durham Falls in 1792, which was taken down in 1848. It was noticeable for its immense windows and general lack of beauty. It stood upon the triangular piece of ground just south of the bridge, now used as a lumber yard. The fourth and present house was dedicated 13 September 1849.

*Newington.* — The beautiful lands on the south side of the Pascataqua as it flows from Great Bay past Hilton's Point, long known as Bloody<sup>1</sup> Point, formed the first territory, in point of time, actually separated from this parish. As respects attendance upon public worship, the people were always in peculiar difficulty. They had to cross in their boats the deep and rapid Pascataqua, — at its narrowest point, four fifths of a mile wide, — and at that point especially turbulent and dangerous as the great tides roll in and out. In times of storm attendance was impossible. But even these difficulties were greatly increased when a new meeting-house was built at Cochecho, and an inhabitant of Bloody Point must travel five miles upon the land after crossing the wide and rapid river. A petition to the Governor and Council 15 July 1713, from the "inhabitants of Bloody Point, . . . with some from the outskirts of Portsmouth," asked incorporation as a parish. They had "of late erected a meeting-house and obtained a tract of sixty acres of land for the Accommodation of a minister among them."<sup>2</sup> The petition was granted upon a hearing

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<sup>1</sup> So called because Capt. Neal of the Portsmouth plantation, and Capt. Wiggim, of the Dover plantation, in 1631 disputed about the ownership of this beautiful territory, and would have shed blood if they had proceeded to extremities. "So, as in respect," says Hubbard, "not of what did, but of what might have fallen out, the place to this day retains the formidable name of Bloody Point."

<sup>2</sup> This petition was signed by George Huntress, Edward Row, John Dam, Wm. Hoyt, Joseph Richards, Samuel Rawlings, Joseph Rawlings, Samuel Tompson, Richard Downing, William Furbur, Jethro Bickford, Clement Meserve, Thomas Bickford, John Fabyan, Samuel Huntress, Nathan Knight, John Hodsdon, John Pickerin, 3d, Henry Lankster, Benjamin Richards, John Downing, John Knight, Thomas Trickey, John Downing, Andrew Peters, John Knight, 2d, John Warencol, John Bickford, John Rawlins, Hatevil Nutter, William Whitham, James Rawlings, Clement Meserve, Moses Dam, Alexander Hodsdon, Henry Nutter, William Shackford, Thomas Leighton, Richard Pumeroy, Joshua Crocket, John Hutson, John Nutter, Abel Peavey, Thomas Row, Edward Pevey, John Quint, John Trickey, James Gray, John Carter, Henry Bennet, Benjamin Bickford, Richard Nason, Thomas Downes.



the next day, "they forthwith establishing an able, Orthodox, and Learned minister among them."<sup>1</sup>

*Somersworth.* — The Somersworth, which became a parish 19 December 1729, not only included Rollinsford, but Rollinsford was largely Somersworth. Its centre of population was at the present Rollinsford Junction. The present generation remembers the venerable meeting-house (third in time there), which stood in the burial ground, and was destroyed by an incendiary.

But Rollinsford was an ancient settlement when the waters were running to waste at the Great Falls. Its south line was the present north line of Dover until it met Fresh Creek easterly, and then it followed that stream to the Newichawannock. Its soil began, therefore, but a mile from Walderne's mills and trading post. Anthony Emery's farm is mentioned, over that line, before 1646, and a grant of marsh to him 2 May 1642. The mill privilege on Fresh Creek was granted 6 December 1652, for £6 annual rent, to William Furbur, Elder William Wentworth, Henry Langstar, and Thomas Canney. In that year Elder William Wentworth received land in that vicinity, and may have been living there in 1653 on land a part of which is still in possession of his descendants, on the turnpike to South Berwick. The river lots, from St. Alban's Cove to Quamphegan, were granted in 1656, and ranged upward as follows: Lieut. Ralph Hall, John Roberts, Deacon John Hall, Henry Magoun, James Grant, Thomas Canney, Joseph Austin,<sup>2</sup> Henry Tebbets, John Damme, and Thomas Beard; and there they reached the land of Thomas Broughton. In 1658, a second and interior range was granted, going northward: Jeremy Tebbets, Thomas Hanson, Ralph Twombly; and, interior of these, Job Clements. While only a fraction of these persons settled on these lands, their children did to a great extent, and not a few names are recognized there to-day.

Saw-mills at Quamphegan and at the now Salmon Falls gathered a population. It was at that latter place occurred the savage massacre by French and Indians, 18 March 1689-90; surprised in the darkness before dawn, when, as the then pastor of this parish wrote in his sad journal, "The whole place was destroyed with fire, twenty-seven persons slain, and fifty-two carried captive." It was less than nine months

<sup>1</sup> This condition was speedily complied with. The first meeting of the new parish, held 6 August 1713, voted to offer a salary of £80 to Rev. Mr. Fisk, who, however, declined the offer, and received pay for fifteen Sabbaths. Rev. John Emerson preached three Sabbaths and on Thanksgiving day, for which he received £4; but he declined to settle. Joseph Adams accepted the invitation, and was ordained 16 November 1715, the church having been organized on the preceding day. Mr. Adams remained in the pastorate until January 1783, and died 26 May following his dismission. He was born in Braintree, Mass., 1 January 1690, graduated H. C. 1710, and was uncle of John Adams, afterwards President of the United States.

<sup>2</sup> Ancestor of the poet John Greenleaf Whittier, who thus comes into our parish.





after the desolation of Cochecho, 28 June 1689, when the same pastor recorded, "Killed twenty-three persons, carried captive twenty-nine." The two massacres swept everything from the edge of Cochecho to the northern line. "Heard's Garrison at Cochecho," wrote Frost, 26 March 1690, "being the frontier and the only Garrison on the north side of that River, . . . having now left three men." Such was the First Parish in 1690. But such was its people that not a foot of land was yielded in all that fifty years of war. Even when people of Dover petitioned, as in 1722, regarding the law as to grammar schools, because "For at the time fit for children to go and come from schools is generally the chief Time of the Indians doing Mischief, so that the Inhabitants are afraid to send their children to Schoole, and the Children dare not venture." Such was once this parish.

So greatly had Somersworth (Rollinsford really) grown in 1729 that a petition for separation as a parish was presented that year. It gave the usual reasons: "That the Dwelling places of yo<sup>r</sup> Petitioners are at a great distance from the house of Publick Worship of God in the Town of Dover, where yo<sup>r</sup> Petitioners live, by which their attendance thereon is rendered very difficult, more especially to the women and children of their Families, and that in the Winter Season and in Stormy Weather they cannot pay that Honour and Worship to God in Publick as it is their hearts desire they could, therefore for the advancing the Interest of Religion," etc.<sup>1</sup>

The petition was granted, and the parish of "Summersworth" established 19 December 1729.

There had been some public service there earlier. James Pike, teaching in Berwick, preached there in 1727. On the 28th of October 1730, he was ordained pastor of the church there. "This day," said a correspondent of the *Boston News Letter*, "the Rev. Mr. *James Pike* was ordained Pastor of the Church<sup>2</sup> in this Place. The ceremony was

<sup>1</sup> The signers were: Samuel Roberts, Paul Wentworth, Thomas Alden, Eleazer Wyer, Love Roberts, Jeremiah Rawlings, Sylvanus Nock, James Hobbs, Thomas Hobbs, William Streley (?), George Ricker, Thomas Downs, Philip Yetton, Thomas Nock, John Roberts, Samuel Randall, Samuel Cosen, Maturin Ricker, Ephraim Ricker, Joseph Ricker, Joshua Roberts, John Hall, Moses Tebbets, William Downs, John Tebbets, Benjamin Peirce, Maturin (?) Ricker, Zachariah Nock, Philip Staggpole, Thomas Miller, Nathaniel Perkins, jr., Samuel Roberts, Benjamin Wentworth, John Conyer (?), William Busbe, Joseph Husey, Ichabod Tebbets, James Staggpole, Benjamin Varney, Ebenezer Garland, Samuel Downs, Richard Wentworth, Joseph Wentworth, John Connor, Thomas Wallingford, Moris Hobbs, Thomas Tebbets, Benjamin Stanton, Ephraim Wentworth, Samuel Jones, Joseph Pevey, Philip Pappou, James Gupey, Josiah Clark, John Mason, Benjamin Twombly, William Jones, Daniel Plumer, Jabez Garland, Hugh Conner, Job Clements, John Roberts, Edward Ellis, Samuel Ally, William Tompson.

<sup>2</sup> The date of organization of the church is not known to me. The first meeting-house was erected in 1729, and taken down in 1773. The second was erected in 1772, and destroyed by lightning 4 May 1779. The third was built in 1780, and long stood tenantless after population had gone to Great Falls and Salmon Falls, and was burnt, from the act of an incendiary, 1 May 1848. The church had



opened by the Rev. Mr. *Tufts*. The Rev. Mr. *Wise* preached from the 9th Chapter of Matthew, 37 and 38 verses. The Rev. Mr. *Cushing* gave the charge, and the Rev. Mr. *Rogers* the Right Hand of Fellowship." Mr. Pike remained pastor until his death, 19 March 1792, preaching his last sermon 31 October 1790. The house which he built still stands, and is occupied by his great-grandson. That house has a sacred memory, in the fact that George Whitefield, to whom Mr. Pike was a warm friend, used to occupy its guest room,—the southeast chamber.

Somersworth was made a town 22 April 1754. Rollinsford was separated from Somersworth 3 July 1849, and its church was established 1 May 1846, Rev. Samuel J. Spalding, D. D., being ordained its pastor 28 October 1846. The meeting-house was dedicated 1 May 1850. The church at Great Falls, in Somersworth, was organized 16 January 1827, and its meeting-house dedicated in August 1828.

*Madbury*.—On the 10th of May 1743, sundry persons living in the westerly part of Dover and the northerly part of Durham petitioned to be made a parish. They said that "your petitioners live at such a distance from the meeting-houses in their Respective Towns as makes it difficult for them & their Families to attend the Publick Worship there, especially in the Winter & spring seasons of the year, which induced a number of your Petitioners some years since, at their own cost, to Build a meeting-House." No success was had, but a new petition,<sup>1</sup> presented 17 January 1754, prevailed, and the parish of Madbury was incorporated 31 May 1755,—it being made a town 26 May 1768.

No Congregational church was ever organized in Madbury. Samuel Hyde, not ordained, officiated from about 1758 to 1770. A Baptist church was once existing, but it died long years ago. The meeting-house became a town house, fell into decay, and was taken down but a few years since.

but two pastors, the second being Pearson Thurston, born in Sterling, Mass., December 1763, graduated Dart. Coll. 1787, read theology with Dr. Emmons, ordained 1 February 1792, died 15 August 1819. His house and the church records were burned in January 1812.

Rev. James Pike was born in Newbury, Mass., 1 March 1703; graduated Harv. Coll. 1725. "He was a faithful servant of Christ." The services at his ordination were printed in pamphlet form, a copy of which is in the library of the Boston Athenæum, and another with the family at Rollinsford.

<sup>1</sup> The petitioners were: James Davis, Joseph Ryans, William Tasker, Joseph Daniels, William Fowler, Noah Young, Nathaniel Tibbets, Samuel Chesley, Job Demerit, Timothy Moses, Robert Huckins, *Lieut.* Emerson, John Buzzell, John Evens, Isaac Twombly, James Huckins, William Buzzell, Thomas Bickford, Joseph Jackson, William Brown, Thomas Glover, *Ens.* John Tasker, Samuel Davis, John Roberts, Henry Buzzell, John Demerit, Joseph Libbey, Zachariah Pitman, John Tasker, jr., Eli Demerit, John Smith, Charles Bickford, Zachariah Edgerley, Joseph Buzzell, Joseph Twombly, Benjamin Leathers, John Demerit, William Demerit, John Demerit, jr., James Crown, Antony Jones, Paul Gerrish, Thomas Bickford, Daniel Young, John Buzzell, jr., Azariah Bordey, John Winget, jr., John Huckins, Ebenezer Demerit, James Jackson, James Jackson, jr., *Capt.* Hicks, Ebenezer Tasker, Reuben Gray, William Twombly, jr., Timothy Perkins, William Gliden, Ebenezer Buzzell, Jacob Buzzell, James Clemons, jr., Benjamin Willey.



*Lee.*—The next separation was from Durham. "The Parish of Lee," but with full town privileges, was incorporated 16 January 1766. The first meeting-house stood in the burial lot at the Paul Giles corner. Although Samuel Hutchins appears to have been minister there, it does not appear that any Congregational church was organized until 3 December 1867. Rev. John Osborne was long time minister in Lee, whose daughter became wife of Dea. Andrew Peirce, of this parish.

Thus was this parish reduced to its present bounds. The divisions were made inevitable by the increase of population. Six parishes have been taken from it, but they have left the ancestral parish more vigorous than at any period of its former history. Territorially, a straight line from its meeting-house to its northernmost point is four miles and a half, and five miles to its southernmost point.

But when the separations were completed, convenience required a more compact organization than that of the whole township. The First Parish was therefore incorporated by Act signed 11 June 1762.

It is as follows:—

Anno regni regis Georgii Tertii Magnæ Britannię Francę et Hibernię Secundo.

An Act to enable the first Parish in the Town of Dover, or that Part of Dover Town commonly so called to Choose Parish officers and to transact any matter relating to the Ministry of the Gospel Divine Worship and other Parochial affairs separately from the Parishes set off within that Township.

Whereas the Selectmen of the Town of Dover are chosen among the Inhabitants of the Town without any Regard to the Different Parishes who are obliged to Call meetings & Regulate such matters as concern only one part which is attended with Difficulties and Inconveniences and Whereas said first Parish cannot have any Parochial Affairs Transacted without a General Town Meeting is Called

Therefore Be it Enacted by the Governor Council & Assembly, That that part of the Town of Dover which still is so Called & denominated as to any affairs concerning the Ministry of the Gospel the Publick worship & other Matters which do not concern the other part of the Town and are in their Nature parochial be and hereby is to be considered as the first Parish in said Dover, and is hereby authorized to transact all such affairs as a separate parish and to Choose all necessary parish officers annually some Time in the month of March after the first Meeting which officers being sworn as the Law directs are hereby authorized to Discharge the Duty of their respective offices and Trusts as fully to all Intents as any other officers whatsoever and the said Parishioners also hereby fully invested with all the Powers privileges and Immunities which any other Parish and Parishioners by Law have held & Enjoy and the Select men of said Town are hereby Prohibited from having any thing to do hereafter with the affairs of said Parish and the Constables of said Town Dwelling in that part of the Town which is without the Limits of the parish of Madbury shall be obliged to Collect the Rates and Taxes made or that shall be made for said first Parish as he is by Law obliged to Collect and pay their Rates and Taxes saving to said Parish a Right and Priveledge of Chusing and



Appointing a Collector for said Parish as they shall Judge it necessary or Convenient.

And John Gage Esqr. Capt. Richard Wald[r]on & Lieut. Shadrach Hodgdon or any two of them are hereby appointed to Call the first Meeting of the Parishioners of said first Parish to be held on any Day they shall Judge proper within the month of August Next

Province of New Hamp<sup>re</sup>

In the House of Representatives June 2<sup>d</sup> 1762

This Bill having been read three times

Voted That it pass to be Enacted

HEN SHERBURN Speaker

In Council June 11<sup>th</sup> 1762

The foregoing Bill read a third time  
and past to be Enacted

THEODORE ATKINSON Jun<sup>r</sup> Sec<sup>y</sup>

Consented to

B ~~WENTWORTH~~

Benning Wentworth, whose signature as governor appears, was great-grandson of Elder William Wentworth, of this church and parish, — the second of the three governors of the name of Wentworth. Henry Sherburne, speaker of the Assembly, inherited the blood of William Wentworth and of Ambrose Gibbons, each of this parish; and Theodore Atkinson, jr., secretary, was also a descendant of William Wentworth.

The first meeting under this Act was called by John Gage, Shadrach Hodgdon, and Richard Waldron, and was held on Monday, 30 August 1762; made up of "freeholders and inhabitants" of the said parish, for it was a territorial parish, we will remember. Col. John Gage was moderator; Ephraim Hanson, then and onward town clerk, was chosen parish clerk; and Nehemiah Randall, Lieut. Shadrach Hodgdon, and Deacon Daniel Ham were the first wardens.

I will give here the brief list of clerks of the parish, each serving substantially, till the date given to his successor:—

1. Ephraim Hanson, 30 August 1762, until his death, 24 March 1772. The house in which this person was born (15 June 1728) is in part still standing, being the one nearly opposite, on the south, the house of the late John R. Varney, being owned by David L. Drew.
2. Moses Ham, chosen 31 March 1772. He lived near Cochecho Pond, and died 11 May 1817.
3. Nathaniel Cooper, 30 May 1775, and again later.
4. Benjamin Peirce, 31 March 1779, and again later.
5. Nathaniel Cooper, — a second time, — 30 April 1786, until his death, from consumption, 4 March 1795. He was town clerk from 1780 until his death. The house in which he lived stood on the north-





east corner of Locust and Silver streets.<sup>1</sup> He was succeeded by his son

6. Walter Cooper, chosen 26 March 1795, who was also town clerk until 1777. He was found dead on the shore of a pond in Lee, 14 October 1823.

7. Benjamin Peirce, 26 March 1800; a deacon in the church from 5 November 1780; of honored memory. The house in which he lived is still standing, the second east of Locust street, on the south side of Silver. He died 12 September 1823, aged 80 years.

8. Philemon Chandler, 10 March 1821, whose name is worthily kept in memory. He was born in 1766, died 17 January 1840.

9. Asa Alford Tufts, 27 March 1833; of whom one may not speak in his presence as the respect of a whole community would dictate; whose life, it is hoped, will be spared years longer yet.

10. Andrew Peirce, 28 March 1839, a deacon from 30 December 1838, an honored son of the honored Benjamin Peirce just mentioned; a deacon in the church, intrusted with offices in the State, — who of us that knew him will forget his white hairs, his graceful form, his silvery voice, his gracious words. He died 4 September 1862.

11. Edmund James Lane, 29 March 1853; still with us, and still revered in the growing infirmities of age; a deacon in the church from 30 December 1838.

12. William Reade Tapley, 26 March 1867, and still in office.

The support of the ministry was, from the earliest times until within this century, from public and general taxation. Our ancestors did not originate this method. It was not an invention of Puritans: the emigrants brought the system with them from England, where it was universal. The church here was practically as much an "established church" here as the Church of England was an established church in England. The church here was not a sectarian, not even a denominational, church. It has been asked, Was this parish established upon the Cambridge platform of church polity? No; from the vantage-ground of time, we look down upon that platform. There was no such platform when this parish began; and the parish is simply "The First Parish in Dover." We have been asked, "Was this church founded upon the Westminster Confession of Faith?" No; we are more ancient than the gathering of the divines at Westminster, and this church is simply "The first church of Christ in Dover." Neither parish nor church was

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<sup>1</sup> A few years since it was removed southward on Locust street, and divided into two parts, standing on the west side of that street; one of these is now occupied by Nathaniel Watson, a member of this parish.



organized under any name or with any character other than Christian. The New England parishes and churches being such, and being supported by legislation, they held the same position here which the English Church held at home; they were here "by law established," and therefore, all other people, such as Baptists or Episcopalians, were "dissenters."

The erection of meeting-houses here, the providing of ministers' houses, and the support of the ministry, were alike paid for by the people, taxed according to property. In Dover there was, however, a partial support in the rents of the mill-sites, and of the right to cut timber for the saws. The original settlement was in the fishing interest; but Monhegan and the Isles of Shoals were better stations for the great fisheries than was the inland Point six miles up the Pascataqua. If visions of mines had occupied their minds, they had quickly faded. Although Cochecho early became a trading-post, where Indians or hunters might sell furs, its trade was not sufficient to raise the place into great prominence. But the great forests were inexhaustible sources of wealth. They were pierced by many rivers. The Newichawannock on the east, Fresh Creek, Cochecho (with its tributary Isinglass), Little John's Creek, Bellamy, Shankhassick (transformed to Oyster River), Johnson's Creek, the Piscassick (transformed to Lamprey River), all ran southward, and all had rocky falls filled with sleeping power. Up to the rocks of each flowed the tide-water, ready to receive the products from the saws. The West Indies and other places were rich markets for the lumber.

John Mason had sent a saw-mill to Newichawannock in 1634. It may have been as early as or before 1640 that Richard Walderne built at Cochecho Falls, where he had taken up his residence, the extreme home of English life here. He had large possessions. When he had erected mills in 1649, completed before 2 October (James Wall, builder), in 1649 he sold to Joseph Austin a part of the "old mill." He received very large grants of timber on the Cochecho, 12 December 1648. By 1650 the following sites, with standing timber adjoining, had been granted by the town:—

Cochecho, lower falls, to Richard Walderne.

Lamprey River, 27 December 1647, to Elder Hatevil Nutter and Elder Edward Starbuck.

Bellamy, 23 October 1649, to William Pomfrett, Thomas Layton, and John Dam.

Lamprey River ("Piscassick grant excepted"), 7 June 1652, to Valentine Hill.

Oyster River, 19 November 1649, to Valentine Hill and Thomas Beard.



Quamphegan, 1 July 1650, to Thomas Wiggin and Simon Bradstreet.

Cochecho, second fall, 4 July 1650, to Thomas Wiggin and Edward Starbuck.

Bellamy, above the lower falls, 5 December 1652, to Richard Walderne.

Cochecho, second fall, north side, 5 Decem<sup>r</sup>er 1652, to Richard Walderne.

Fresh Creek, 5 December 1652, to William Furbur, William Wentworth, Henry Langster, and Thomas Canney.

Johnson's Creek, in Durham, 5 December 1652, to Ambrose Gibbons.

Little John's Creek, at the head of Dover Neck, 5 December 1652, to Joseph Austin.

Later grants I need not give. All these were subject to payment of rent; some a gross annual sum, and some by the number of trees cut; traces of which are found even later than the year 1700. The rents were set apart for the support of public worship.

A little earlier, however, is the first vote on record touching the privileges of the church, — a curious one: Providing, 20 April 1644, that Edward Starbuck, Richard Walderne, and William Furbur shall be during their lives, “wearesmen for Cochecho Fall and river,” paying yearly a rental of six thousand alewives to the town, — the vote says: “the first they catch to be employed for the use of the Church, and what fish is wanting for the Church's use to be delivered at Common price, that is to say, Three shillings a thousand at the utmost, and the first Salmon they catch to be given to our pastor or teacher.” After the wearesmen have six thousand, then, “3dly, Church officers are to be served with fish”; and then, “4thly, all that beare office in the commonwealth.” It was church and state, — the church taking the place of honor, even in fish.

Our defective records do not give the earliest votes as to the support of the ministry. But, apparently in 1643, appears the following: —

“It is ordered that Mr Dan<sup>l</sup> Maud<sup>1</sup> and Mary his wife, shall Enjoy the house they now dwell in during their lives, provided he continue Amongst us Teacher or Pastor if please God to call him to it.”

A vote setting apart the mill rents and providing for the rate of taxation, passed 16 April 1655, is as follows: —

“It is agreed upon concerninge the settling of comfortable maintenance for the ministry of Douer & Oyster River y<sup>t</sup> all the Rents of the saw mills shall be sett

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<sup>1</sup> Mr. Maud, fifth minister, who served from 1643 until his death, in 1655, will be mentioned later in this publication.



apart into a Towne stocke w<sup>th</sup> two pence upon the pound to be rated upon the estates of all the inhabitants, and all such estates so appointed are to be put into the hands of any that shall be chosen Treasurers by the said Towne to receive the same, w<sup>ch</sup> summ, that hath respect to the Rate, is to be paid in money, Beaver, Beife, Poarke, wheat, Pease, Mault, Butter, cheese, in one or any of these; this order to take place the 25th of June next, & to continue one whole yeare."

At this date, Mr. Maud, who made his will 17 January 1654-5, which was proved 26 June 1655, may have been deceased, and preparations making for his successor's support; perhaps directly intended for Rev. John Reyner, who settled here in June or July of that year.

A record, apparently of 1653, shows amount annual rents due from mills: Quamphegan, £10; Capt. Wiggin and Edward Starbuck, at Cochecho second falls, £10; Richard Walderne, at the second falls, £4, and for Cochecho, £50; Joseph Austin, fourth of old mill at Cochecho, £2; Fresh Creek, £6; Little John's Creek, £6; Ambrose Gibbons, grain mill, £4; Oyster River, £10; Lamprey River, £20. The mills thus in operation should have given an income for the support of public worship of £122.

Upon our records are tax lists of various years, showing the list of tax-payers, the amount assessed upon each person by the two-penny tax, the privilege of paying in provisions brought to the minister's house, and the prices fixed from year to year. The estimated value of provisions in the tax of 22 November 1659 was as follows: beef, three pence per pound; pork, four pence; butter, six pence; wheat, five shillings per bushel; pease, four shillings; malt, six shillings; barley, five shillings; cheese, at price current. The provision tax next<sup>1</sup> year amounted to nearly sixty-six pounds. I imagine your parsonage receiving the beef, pork, malt, and cheese; and your late revered pastor in its vestibule receipting therefor. It was, however, an easy way then, doubtless scarcely felt by the producers.

The amount of Mr. Maud's salary seems to have been £50 and the two-penny tax in provisions. That of his successor, John Reyner, was £120. The following record bears upon his contract:—

"At a publicke Towne Meetinge y<sup>e</sup> 19<sup>th</sup> of y<sup>e</sup> 24 Mon: 58

"Voted by the Inhabitants in general<sup>l</sup> a second time that the first ingagement & promise of the Towne unto M<sup>r</sup> Reiner of one hundred & twenty pounds yearly is ratified & Confirmed to be made good unto Him onely with annexinge thereto such prouisoes & limitations, as will both stand with the true meaninge thereof & may secure the Town from such burthens & pressures, as are feared to come upon them thereby:

"As first, that he except of Ministry & office in the Church, & Continue therein accordinge to the Rule of God's Word.

"2<sup>dly</sup> that mens estates generally in the Towne be not obseruably decayed nor the

<sup>1</sup> The tax list for 1659, as a specimen, will be found in the Appendix.





Rents belonging to the Towne impard, neither y<sup>e</sup> one, nor the other from what they are in the Townes present undertaking for one hundred & twenty pounds yearly: But if so be the Towne be impard, & decayed at any time in their estates & Rents, then accordingly for such time & no longer, the yearly Stypende may by the Towne be lowered, onely if thereby the Maintenance fall below one hundred pounds yearly without probability of its riseinge afterwards, & that he cannot therewith Comfortably carry on family occasions, I may make use of some other help for his Comfortable Continuan<sup>c</sup>e hear, or remouinge to some other place without offence:

“Jolly in Case it be testafyed to him by the Towne or the Major part thereof that their expenses for this or that present yeare ar above what they are usually in respect to more than ordinary or urgent occasions, & that y<sup>e</sup> rise of their estates is not such as they can Comfortably bear it, & yet make good the summ agreed upon, in such a case y<sup>e</sup> Towne may be at Liberty to take of from y<sup>e</sup> Same Summ with respect to such expenses for y<sup>e</sup> present time, as may Seem meet to them, provided it be not above twenty pounds p<sup>r</sup> Annum.”

The town voted, 7 November 1659, to give to Mr. Reyner “his new dwelling house which was the town’s house provided for a minister,” provided that he “do live and die with us,” and provided that Mr. Reyner “doth free the town from building any other house for a minister.” After his death the town voted, 29 May 1671, its meaning to give it to him, his heirs and assigns, with the acre of land in which it stood.

The cellar of this house is still visible. From the lower eastern corner of the fortification on Dover Neck one may walk down the road fourteen rods, and from the point then reached, a due east line extending four rods beyond the east line of the highway will reach the remnant of the cellar on which stood the house of Rev. John Reyner. An unprotected hollow in the ground has outlasted two centuries.

Shortly after Mr. Reyner’s decease, which took place 20 April 1669, the town took action to build another minister’s house, inasmuch as Mr. Reyner had left not only two sons but a widow and five daughters, who inherited. This vote was passed, it appears, at a meeting which invited John Reyner, jr., who had been assistant to his father for some years, to officiate for one year. The vote, which it is not certain was carried into effect, was as follows:—

“At y<sup>e</sup> sam tim voted that thear shall be a minister’s hous billt apon dover neck the dementions is as followeth y<sup>t</sup> is to say 44 foot in lenketh 20 foot wide 14 foot betwine Joist and Joist with a Stak of Brick Chimneyes and a Sellar of 16 foot-Squaer this house to be Buelldd at the charg of the hole town in Genarall.”

An incidental record shows that the junior Reyner was, at that date, 22 July 1669, invited to officiate for one year:—

“Whereas at a Publicke Towne meeting holden the 22 of July 1669 the Towne gave to M<sup>r</sup> John Reyner A Call to ofetiate in the ministrey until the 22<sup>th</sup> of Julye next insuing wich will be in the yeir 1670, at Towne meeting holden the 27<sup>th</sup> of September 69 M<sup>r</sup> John Reyner Gave in his Exseptance to that sarues.”



On that 22d of July 1669, the town voted also to set apart £40 of mill rents for the Dover Neck ministry, and a penny rate in provisions upon all the inhabitants except those of Oyster River: the order was to stand for one year, but it contains a peculiar provision at variance with taxation: "the penney Rate to be paid in October or November or a free contribution what Every man will free give."

Preliminary to the settlement of John Reyner, jr., which took place 12 July 1671, the following offers were made:—

"at ye sam tim [13 March 1670-1] for the Better Incoredgment of m<sup>r</sup> John Reyner in the ministrey the Towne doeth order the forty pounds of mill Rents with the peney Rate to be payd to him yeierely soe longe as he Conteneweth men [*sworn*] the Towne of Douer this peney Rate to be leued ap [on] the Inhabetance of Douer Neck Cocheche Blodey po . . . and oyster Riuer according to thear Artekells | voted the 13th 1 month

"at the sam tim And ferder it is Ordred that the Seleecktmen haue power to treat with m<sup>r</sup> John Rayner and to agree with him his finding for him self for Conuenient housing not Exsieding seenty pounds . . . voted the 13th 1 mo [that is, 13 March 1671.]

"Voted It is this day ordred that twenty Ackers of swampe land to be layd out for the use of the ministrey and not to be alienated without the Consent of Euric inhab . . . the plase is the great Swamp apou the Neck of land to be bounded and layd out by the sellecktmen "

The salary of Rev. John Pike in 1686 was £60; in 1695, £65; in 1707, £80, one third thereof being paid in money. The town appropriated, 22 May 1710, £10 towards the expenses of Mr. Pike's funeral.

Mr. Nicholas Sever was called to the pastorate by vote of 22 May 1710; his salary was to be "not less than eighty pounds per annum money, and one hundred pounds payable in two years towards the purchase of house and land as he sees meet." For service before settlement he was to receive twenty shillings a Sunday, and subsistence for himself and horse. The town added £6 to his salary, 18 December 1710, "to procure him wood," and ten acres of land for him to build upon. The town voted also, 18 December 1710, that "fifty or sixty acres of the most convenient common land on Bloody Point side" be laid out for the use of the ministry "when it shall please God to direct a settlement of that kind amongst them."

Prior to the settlement of the next minister, the town, by vote 7 January 1716-17, authorized the committee appointed to obtain a minister to offer him £90 salary "for his encouragement." Probably this was the salary on which Jonathan Cushing was settled 18 September 1717. Twenty acres of land were laid out for "the use of the ministry," apparently in 1720, on Dover Neck, "bounded on the north side by M<sup>r</sup>. Cushing's ten acres." Mr. Cushing's residence was not



owned by the parish, but by himself. He purchased of Daniel Titcomb, 5 May 1718, for "a certain sum of good & currant money," four acres more or less on Pine Hill, "nigh y<sup>e</sup> new meeting house at Cochecho," bounded west by the road from Dover to Cochecho, northerly and easterly by the common land, and southerly by "y<sup>e</sup> Road y<sup>t</sup> goeth from Cap<sup>t</sup> Paul Gerrishe's to Hanson's"; meaning the tract next south of the present burial ground. There he built a house, and there he died. The house was in a ruinous condition when taken down, or when it fell down, between the years 1810 and 1814. Mr. Cushing's well, very near which the house stood, is still in use; it is on the vacant lot of Mr. John Meserve's, next south of Mr. John Lancaster's residence. You can, any day, drink water from the same well with Mr. Cushing, where he drank a hundred and sixty-five years ago. Or you can drink water from the same spring on Dover Neck with William Leverich, — Hall's spring, — where Mr. Leverich drank two hundred and fifty years ago.

Mr. Cushing's salary, 16 July 1759, was made £1,000. This apparently enormous sum was in depreciated paper currency. In 1755, soldiers who had been promised £13½ per month were paid £15; in 1757, £25; in 1758, the pay was restored to twenty-seven shillings in silver, making £10 in currency equal to one pound in silver.<sup>1</sup>

The church's call to Mr. Cushing's colleague and successor, Jeremy Belknap, was concurred in 15 December 1766, with a salary of £100 lawful money, and £150 (£50 in three months after installation, £50 in six months, and £50 in nine months), "which is to provide himself a convenient house to dwell in," "or instead of the £150 that the Parish shall provide him a Convenient house." He chose the one hundred and fifty pounds.

Mr. Belknap lived first in the house of Col. Otis Baker, which house was last owned and occupied by Michael Whidden when it was destroyed by fire 4 November 1830, and which stood on the southwest corner of Silver and Atkinson streets. Into that house Mr. Belknap moved 6 July 1767, just after his marriage,<sup>2</sup> which took place in Boston 15 June

Mr. Belknap purchased of Tobias Randal,<sup>3</sup> 15 March 1768, for

<sup>1</sup> Mr. Cushing appears to have been in good circumstances as to property. His inventory, after his decease, shows that he owned this homestead, other lands in Dover, and land in Madbury, Chichester, and four lots in Rochester; plenty of live stock, besides silver ware, gold buttons, and other evidences of thrift.

<sup>2</sup> On the first Sunday after his bringing his bride to Dover, 6 July, his diary significantly says, "a very full congregation."

<sup>3</sup> The conveyance describes the land as comprising about one acre and eleven rods, its line upon the road being eighteen rods and two feet; Col. Otis Baker's home lot joining it on the east, and Samuel



£203 lawful money, the property on Silver street, now forming the northwest corner lot of Silver and Belknap streets, where long stood the old house familiar to many of you. It was an old house in our boyhood, and it must have been built by Tobias Randal, as his conveyance says, "with the dwelling house & barn now standing on the said Land." He moved into this house 20 June 1762. "Removed," says his diary<sup>1</sup> of that date, "to my new house—a small shock of an earthquake about noon, rumbling noise but hardly any shaking."

In that house Mr. Belknap wrote his history of New Hampshire. The last owner of the place was Susan, widow of Samuel Watson and mother of Nathaniel Watson, of this city (who was born in the Belknap house 28 December 1827). The house was in bad condition, and it was decided that it was useless to try to repair it. The house was sold at auction, in 1854, to Washington P. Hayes, for \$100, to be removed; it was taken down and removed between the 10th and 30th of August 1854. The land was sold to the School District, in 1856, for \$300.

The depreciation of the currency in the war of the Revolution and the difficulty of collecting by law the church taxes during that period seriously embarrassed Mr. Belknap. Attempts made to collect by force resulted in hardship, and Mr. Belknap interfered to end such proceedings at the sacrifice of his own rights. Extra allowances were repeatedly voted him, but the result of these pecuniary difficulties in the parish was his withdrawal.

When the parish voted, 25 December 1786, to concur with the church in calling Robert Gray, his salary was £100 lawful money, and the use of fifty acres of parsonage lands. The parish made an extra grant of £30, 30 June 1797, "in consequence of the upward prices of Provisions"; and one of £100, 28 March 1798, for the same reason.

On the 28th of March 1787, the parish "Voted, To build a parsonage house the present year, the Dimensions to be 38 feet long and 30 feet wide." It voted also to purchase from George Hanson half an acre of land for a house lot, on the south side of Gershom Lord's land,

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Hodge's land bounding it on the west and north. These premises Mr. Belknap sold to Charles Clapham, of Dover, an Englishman by birth and a lawyer by profession, 6 July 1789, for £82. Mr. Clapham later removed to Portsmouth. *See Mr. Belknap's diary 1789.*

When the war of the Revolution began, Mr. Belknap succeeded with some difficulty in bringing his parents out of beleaguered Boston, and into Dover. Here they long resided, living in the "Freeman house," on Silver street, which still stands. That house is now owned and occupied by Mrs. Isaac N. Drew.

<sup>1</sup> For many items I am indebted to the kindness of the Massachusetts Historical Society, which permits me to make extracts from Mr. Belknap's interleaved almanacs in the library. Another item suggestive of ancient times is this, of 23 November 1768: "Silas Hanson killed a bear about 20 Rods from my House."





for £30; and it contracted, 7 April 1788, with Richard Tripe<sup>1</sup> to build the house and barn, according to the plans, for £300 lawful money. This house<sup>2</sup> is still standing on its original site on Pleasant street.

Concurring with the church, 23 June 1806, and renewing its concurrence 13 October following, in calling Martin L. Hulbert, the parish offered \$500 salary; the vote upon concurrence, ninety-one yeas to fifty-two nays, did not warrant his settlement. The parish vote of concurrence in calling Caleb H. Sherman, 12 March 1807, fixed his salary at \$500, and the "income of the parsonage." Mr. Sherman lived in the parsonage.

Rev. Joseph W. Clary's salary (the parish concurring in the call 25 March 1812) was \$500 and the use of the parsonage lands. He lived in the parish parsonage. By vote of 22 July 1828, when he was about to leave, the parish voted to continue his salary for the year and to pay him \$500 in March 1830 (substantially equivalent to two years' salary), with the use of the parsonage for his family, if needed, until the latter date.

The parsonage lands were sold, by virtue of vote 25 March 1829, two lots, "the one adjoining Capt. Moses Wingate's land, and the other adjoining Israel Hanson's land." The parsonage house had ceased to be used in 1832. On the 13th of July in that year, the parish sold it for \$1,000 to Daniel and William Osborne, "being the same land and buildings lately occupied by the Reverend Joseph W. Clary." The house, which had hitherto faced the south, was turned so as to face the east, by William Osborne, who lived in that house and died therein 16 August 1839.

The salary of Rev. Hubbard Winslow, fixed in the vote concurring with the church, 17 November 1828, was \$1,000; the contract of settlement being liable to be ended by six months' notice by either party. Rev. Warren Fay, who did not accept, was offered \$1,000 salary, 4 September 1832. Rev. David Root's salary (by vote concurring 5 December 1832) was \$1,000. That offered to Jeremiah S. Young, 30 October 1839, was \$300 and any moneys remaining annually after defraying other expenses. Rev. J. W. McLane was called by concurring vote 17 June 1844, at a salary of \$1,000, but he did not accept. The salary of Rev. Homer Barrows, 21 May 1845, and that of Rev. Benjamin F. Parsons, 21 December 1852, was each \$1,000. That of Rev. Elias H. Richardson, 30 September 1856, was \$1,200; that of Rev. Avery S. Walker, 6 August 1864, \$1,500. The parish concurred

<sup>1</sup> Richard Tripe was a noted builder. The old Court House, erected in 1739, was one of his works.

<sup>2</sup> It is now occupied by Reuben H. Twombly.



with the church, 25 July 1869, in calling Rev. George B. Spalding, at a salary of \$2,300; made it \$2,700, 25 March 1872; and \$3,000, 26 August 1874, and added the use of parsonage (save taxes), 27 May 1879.

The present parsonage, whose use is given to the minister besides his salary, is the result of a bequest of Miss Sarah Green, daughter of Dr. Ezra Green. Miss Green was born in Dover 19 October 1788, and died there 2 November 1874. Her will was dated 26 October 1868. A codicil, 22 February 1871, revoked the "second item" of said will, and substituted a provision giving to the deacons of the church, viz., Peter Cushing, Edmund J. Lane, Nathaniel Low, James H. Wheeler, and Alvah Moulton, and to their successors in office, in trust, \$3,000, — \$300 of which to be invested, and the income annually used "for the purchase of books for the library of the sabbath school," — the remaining \$2,700 "to be appropriated and expended for the purchase of a suitable parsonage for the minister of said church and society." The amount of the legacy (including interest) paid to the deacons 24 December 1874 was \$3,204.12. To this money was added, by subscription for the purpose, \$1,960.00, and the present parsonage house was purchased of Rev. George B. Spalding, D. D., 27 May 1879, for \$5,000.

The system of taxing the whole people, by law, for the support of the ministry, and of enforcing that taxation by the officials of the law, was contrary to the spirit of the gospel of Christ. The gospel asks for willing offerings only. When a colony consisted solely of Christians, and of Christians of one mind in doctrine and polity, and of Christians who were willing to give according to their property, the tax was but a convenient and formal way of collecting the means willingly given to the support of the church. But when society came to include not only Christians of different faiths or polities, but also persons without religious belief, the injustice of taxation for one form of faith inevitably came to view. The church had no right, even under the specious pretext of the public good, to levy its support upon unbelievers or upon believers of another form. The church was sadly weakened not only by its injustice, but by depriving itself of all possibility of personal sacrifice. The experience of Jeremy Belknap in this very parish, nearly a hundred years ago, taught him this lesson. In a letter which he read to the congregation, 30 April 1786, when he announced that his contract, depending upon such a law, was henceforth ended, he said: —

"The law, indeed, authorizes the use of force to compel those who are delinquent to their duty; but the Execution of such Law naturally tends to defeat the design



for which the Gospel is preached, to promote discord, hatred, and envy, instead of peace and good-will, and to involve a minister in distress and perplexity, if he has any feeling."

But Jeremy Belknap was in advance of his age.

The war of the Revolution should have overturned this system, but it did not do so while the war continued. Doubtless the better understanding of liberty secured, in the Bill of Rights of 1792, this declaration :—

"And no person of any one particular religious sect or denomination shall ever be compelled to pay towards the support of the teacher or teachers of another persuasion, sect, or denomination. . . . And no subordination of any one sect or denomination to another shall ever be established by law."

With this provision in fundamental law, it is difficult to see how persons of other denominations could be taxed to support the ancient "standing order." Yet they were. The statute of 1791, "for regulating towns and the choice of town officers," continued the authority by saying :—

"The inhabitants of each town in this State, qualified to vote, as aforesaid, at any meeting duly and legally warned and holden in such town, may, agreeably to the constitution, grant and vote such sum or sums of money as they shall judge necessary for the settlement, maintenance, and support of the ministry, schools, meeting-houses . . . to be assessed on the polls and estates, in the same town, as the law directs."

This injustice could not last. Men were taxed to build houses whose thresholds they never crossed. They were taxed to support a ministry whose teachings, it may be, they regarded as fatally erroneous. Relief had to come ; and a partial relief was had by certain legislative concessions. The Free Will Baptists were declared to be a denomination by act 7 December 1804. The Universalists obtained the same recognition 13 June 1805, and the Methodists, 15 June 1807. Yet such was the strange perversity of the adherents of the decaying system that some eminent lawyers believed these acts to be unconstitutional, and the Supreme Court had actually, in 1802, decided that Universalists and Congregationalists were but one denomination. And, on the other hand, the Congregational churches blindly upheld a system which drove thousands away from their altars into other denominations.

The partial relief given by these acts of legislation did not relinquish the theory that all persons must be taxed somewhere, nor did it remove the friction inseparable from deciding individual cases. The voluntary principle had to be established, and the State was wiser than the church. Discussion of the principle involved began, and was sometimes violent. Controversial literature of that period is plentiful ; on the one hand, insisting upon liberty of conscience ; on the other, insisting on the



alleged general good, and imbued with the gravest fears that the ending of taxation would destroy the churches. Frequent suits at law fed the agitation. How little could our fathers foresee that the complete separation of church and State would enable the church to rise at once into a higher and more vigorous life, and open the way to the grand achievements which are making the Christian history of this century!

The Federalist party almost entirely sustained the principle of taxation. Their opponents demanded its abolition. A test came at the election in 1816. William Plumer, the advocate of religious freedom, was chosen governor by the then largest vote ever cast for a candidate for that office. History says that it was even more to their support of the practice of taxation for church support than to their opposition to the war of 1812 that the Federalist party in this State perished.

It was not, however, until the year 1819, that the fruits of this victory were gathered. In that year, after a hard struggle, and by a small majority, while declaring the right of any sect or denomination to form societies empowered to levy taxes on the polls and estates of members, the legislature incorporated into the laws the following:—

“Provided, That no person shall be compelled to join or support, nor be classed with, nor associate to, any congregation, church, or religious society, without his express consent first had and obtained.

“Provided, also, if any person shall choose to separate himself from such society or association to which he may belong, and shall leave a written notice thereof with the clerk of such society or association, he shall thereupon be no longer liable for any future expenses which may be incurred by said society or association.”

By this act the churches were emancipated from dependence upon the power of the State, and became free in Christ Jesus.

We may look at the gradual effect of the changes in sentiment upon this parish.

The record of 20 March 1810 says: “It was put to vote to Excuse several Persons which have certificates from the Baptist [Free, probably] preachers from paying their taxes in the year 1809, & past in the Negative.”

The warrant which called the meeting of 27 March 1811 had this: “To see if the parishioners will give the Wardens liberty to abate those Taxes charged against such Individuals as shall produce a proper Certificate from any regular Society by Order of the Wardens.” The vote was “to waive the Abatement of Taxes by the Wardens till the Cases now depending shall be determined.”

On the 4 November 1811, a committee was appointed to “take into





A Petition to the Honorable parish Wardens of Dover or Committee of said Parish Whereas we the subscribers have not attended your meeting this Number of years and have attended other meetings, we pray your honours to take it under Consideration and discharge us from paying ministers or ministerial Taxes for we wish to have liberty of Conscience.

Benja Hayes  
Caleb Ricker  
John Bickford  
Thomas Gage  
James Gray

In the warrant for the parish meeting of 15 May 1815 was the following article:—

No action on this subject until 27 March 1816, and then the action was adverse.

The following notice is the first of a series: *Ministry Jacob M. Brown and Manly Logsdon*  
Dover, March 31, 1817. This may certify whom it may concern that the bearer Jacob Currier is an attendant of the Methodist meeting in this town & contributes to the support of the ministry in this order & therefore should be released from the support from [of] any other Order according to the Constitution of this State.

JOHN LORD, Circuit Preacher.

The following other persons appear, by the records, to have withdrawn from membership in the parish, a few giving their new denominational relation :—

Amos White, 31 March 1827.

Jonathan Gage, " " "

Amos Cogswell, 27 March 1820.

George Andrews, 8 February 1828.

Nathaniel Watson, 20 March 1823.

George Piper, 20 March 1828.

Simon Wingate, 31 March 1823.

Nathaniel W. Felt, 25 March 1828.

Thomas T. Marston, " " "

Daniel Horne, " " " .

William Flagg, 13 June 1825.

Joshua Ham,                   "       "       "

Joseph Smith, 24 March 1827.

John Gould, 29 March 1828.

Aaron Watson, 27 March 1827.



The principal withdrawal to the Unitarian society was as follows:—

To Mr Philemon Chandler Clerk of Rev<sup>d</sup> Mr Clary's Society in Dover.

Sir, We, the undersigned, having become members of the Unitarian Society in this Town, intend from this time to separate ourselves from the Rev<sup>d</sup> Mr Clary's Society and do hereby request you to take our names *off the list* from the list of its members.

March 31, 1828.

Ezra Green

Jacob M. Currier

James Whitehouse

J. B. H. Odiorne

Samuel W. Carr

Ezra Young

George W. Kittredge

Eri Perkins

Matthew Bridge

John W. Mellen

William H. Kittredge

Abigail Atkinson

Thomas Currier

G. W. F. Mellen

Cyrus Goss

E. Tredick

T. T. Tredick

Benjamin Barnes, jr.

Thomas J. Palmer

R. H. Little

A. Folsom

Samuel B. Stone

Benjamin T. Tredick

James C. Sewall

Stephen Toppan

J. Perkins.

Others withdrawing were, in full, as follows:—

John G. Tilton, 31 March 1828.

Henry A. Foot, " " "

William Hale, Unitarian, 20 November 1828.

Edmund C. Andrews, 24 January 1829.

Nathaniel Young, 15 February 1829.

Thomas Bickford, 24 March 1829.

Thomas W. Kittredge, 27 March 1829.

John Mann, " " "

Joshua Janes, 30 March 1829.

Mark Noble, 30 March 1829.

Aaron W. March, " " "

Obed E. Adams, Unitarian, 31 March 1829.

Lucius Everett, 31 March, 1829.

Joshua Ham, " " "

Samuel Horn, " " "

Samuel W. Dow, " " "

William Hale, jr., 31 March 1830.

To the year 1829, the parish continued to raise the moneys necessary for its support, by taxation on the polls and estates of its members. Perhaps the Unitarian departure of 1828 occasioned a change. The annual meeting of 1828 authorized the usual tax. The annual meeting held 25 March 1829 voted that "it is inexpedient and unnecessary to assess a tax on the parish at this time," and "dismissed" the article in the warrant "to have a collector." The annual meetings of 1831 and 1832 were silent as to raising money, but the annual meeting held 14 March 1835 voted "to raise by subscription" \$1,400 for annual expenses. It appears also by a report in 1837 that the tax laid in 1828 was the *last tax* for the support of the ministry. The new method of raising moneys was continued until 1878, when the method of renting pews was adopted, so simple and so successful in its working.



I have said that perhaps the Unitarian departure partly occasioned the change in the method of collecting moneys. That departure was a marked event in the history of this parish, and gave it a shock which tested to the utmost its strength and its stability.

A great change had come over the industrial and social life of Dover. Early in this century, there was some ship-building on the lower river. Some sawmills were on the upper streams. At the lower falls of the Cochecho, the north side had a grist-mill and a sawmill, an anchor-mill for a few years, and in 1821 a nail factory. The south side of the same falls gave accommodation for a fulling-mill, an oil-mill, a grist-mill, a carding machine, and a pottery. The river highway brought, also, supplies to a few traders for the country traffic which came, in the winter, even from beyond the White Mountains, and from Vermont. The main occupation of the people was agriculture.

But the "Dover Cotton Factory" was incorporated 15 December 1812, largely of Dover men, with a capital of \$50,000, and built a cotton mill at the fourth falls of the Cochecho. It came down to the lower falls in 1822, with a capital of \$500,000 (so made 21 June 1821), which became a million 17 June 1823 (as the "Dover Manufacturing Company"), and a million and a half 20 June 1826. These additions of capital were made mainly by Massachusetts wealth. The "Company" utilized the "Nail Factory" on the north side for mechanical work connected with the mills, but built an iron shop and a "wood" shop in place of the old grist and saw mills. On the south side, it swept away fulling-mill, pottery, and every other industry; it built a great mill in 1822, another in 1823, and another in 1825; and it erected buildings with the means of printing its own cloths. The "Cochecho Manufacturing Company," incorporated 27 June 1827, purchased all these interests, but it made no essential changes.

With these great works, a new population came in. In the ten years following the year 1820, nearly twenty-five hundred inhabitants were added to the "village" alone. Some came from the country towns. Some, skilled labor generally, came from England. Officials of the new enterprise were mostly sent from Massachusetts.

There were Methodist services held at "Upper Factory" before 1820, and Methodists dedicated a meeting-house here in 1825. A Universalist society was organized in 1825, and a Free Will Baptist church was organized in 1826. These organizations scarcely affected the parish church.

But in the new population was a different element. The Unitarian question had already accomplished a division in Massachusetts. The



influential men who came here with the cotton work were generally Unitarian. James F. Curtis, the "agent," who had been a naval officer, and was such on board the *Constitution* when that vessel captured the *Cyane* and the *Levant*; Matthew Bridge, out-door superintendent, Benjamin Barnes, chief clerk, and others employed, were all Unitarians. There was a similar element, perhaps but partially developed, in the old parish. The call to Martin L. Hulbert in 1806, afterwards a Unitarian, resisted because of doubts as to his doctrinal soundness, and who, nevertheless, had a majority in his favor, indicated this drift.

Joseph W. Clary became minister of this parish in 1812, and was its minister during the transition epoch. He was a man of great excellence of character, and a thorough believer in evangelical doctrine, but of the then severe Andover type, having graduated at Andover in 1811. He was conscientious, and his conscientiousness made him uncompromising. He saw, as he believed, even in the church, a laxity in belief, and a lack of the religion of experience. He set himself quietly to the work of indoctrinating the people. He succeeded; that is, he made a portion of the people resolute in the old faith; but what secured this success dissatisfied another portion of his people. It is, perhaps, a useless question whether even the less rigorous preaching of the present day, if it had then existed, could have prevented this separation without compromise of principles on some side. I think there were radical differences, and these differences were made no less plain by Mr. Clary's style of doctrine and vocabulary of statement.

The separation came in 1827. The dissentients from the old faith made no attempt to control the parish, but quietly withdrew. Their first meeting with reference to organization was held on Sunday, 28 August 1827, and on the 4th of September following, being Sunday, "The First Unitarian Society of Christians in Dover" was organized.<sup>1</sup> Their first meeting for public worship was held in the Court House,

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<sup>1</sup> The present clerk, George H. Henderson, kindly accedes to my request and gives me the list of those who, in the language of the record, "became members up to January 30, 1828," viz.: Ezra Green, Daniel M. Durell, Jacob M. Currier, John B. H. Odiorne, Edward Tredick, William Flagg, John W. Mellen, Cyrus Goss, Brackett Palmer, Benjamin Barnes, jr., Benjamin T. Tredick, James C. Sewall, F. P. Tredick, Jonathan Brown, Stephen Toopan, D. J. Frothingham, Thomas J. Palmer, Enoch H. Nutter, Samuel W. Carr, Samuel B. Stone, George W. F. Mellen, Eri Perkins, J. L. Folsom, Nathaniel R. Hill, Jonas C. March, Samuel Goodwin, Jeremy Perkins, Stephen S. Stone, John Dyer, John T. Gibbs, Joseph B. Turner, George W. Kittredge, H. W. March, Lorenzo Rollins, James Hill, Joseph Hervey, Nathaniel Willard, Samuel Ham, Eliza Woodbury, T. B. Kittredge, George W. Prince, Caleb T. Jacobs, A. Folsom, R. H. Little, Sherburn Sleeper, Leonidas V. Badger, Howard M. Henderson, Thomas Currier, James Whitehouse, Frederick Folsom, Matthew Bridge, Forest Eaton, Samuel Dunn, John S. Durell, Thaxter Russell, William N. Andrews, N. R. Long, Woodbury T. Prescott, Ezra Young, John Mann, Lucius Everett, George Piper, William Hale, George Andrews, John Watson, jr.





4 November following, when the scholarly Henry Ware, jr., of Boston, officiated. In the following year their meeting-house was erected. The church<sup>1</sup> was organized 16 February 1829, and on the next day their house was dedicated, and the brilliant young orator, Samuel K. Lothrop, since the honored pastor of Brattle Square, in Boston, was ordained pastor.

The Unitarian society was strong. Much of the wealth and influence of Dover were represented upon its rolls. It had the leading officials of the mills, whose letter-book shows how minutely they informed the directors in Boston of progress in the new society. Merchants like George Andrews, J. B. H. Odiorne, George Frost, Obed E. Adams, Joseph Smith, Enoch H. Nutter; public men such as William Hale, a former congressman; five physicians, — Ezra Green, deacon of the old church, the surgeon in the *Ranger* under John Paul Jones, Asa Perkins, George W. Kittredge, Jacob Kittredge, and Samuel W. Dow; lawyers, — Judge Daniel M. Durell, later a congressman, James Bartlett, and later the eminent John P. Hale; and the editors and proprietors of both the newspapers of the town. Such were the men. And they built an attractive brick church in modern style, and listened to an eloquent and cultured minister.

The parish was greatly depleted. Its wooden meeting-house was old, in an old style, whose very stove sent its smoke through a pipe which ran out of a gallery window. The minister, though faithful, could not compete in attractiveness with the young orator at the head of Kirkland street. But there were left John Wheeler and his son John H. Wheeler, Asa A. Tufts, John Riley, William Woodman, Andrew Peirce, Peter Cushing, Asa Freeman, Moses Paul, Daniel M. Christie, Philemon Chandler, William Plaisted Drew, William Pickering Drew, Oliver S. Horne, Michael Whidden, John J. Hodgdon, John B. Sargent, William Palmer, George Pendexter, Dr. Arthur L. Porter, William P. Wingate, Joshua Banfield, James Davis, and others whose names are fresh in memory. Many of these were young men then; only one — Asa A. Tufts — survives in this October.

These men, and the godly women whose faith never failed, had no fear. Their pastor sadly withdrew from this church and parish, but with a generous provision. This parish welcomed to its pastorate, in 1828, the gentle, earnest, brilliant preacher, Hubbard Winslow, not inferior to Clary in the essentials of the faith, and not inferior to

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<sup>1</sup> The original members of the church were, Ezra Green, Daniel M. Durell, James F. Curtis, George W. F. Mellen, Abigail Atkinson, Sophia Williams, Deborah Green, Mary S. Durell. Persons added up to May 1830: Howard M. Henderson, Elizabeth Kinsman, Mary A. Woodbury, William Hale, Lydia Hale, Mary Tredeick, Mary Abbott.



Lothrop in the graces of the orator. The men of this parish, before the close of the year 1829, had dedicated a new church, not inferior at least, in architectural beauty, to any in this town. Under the brief four years' ministry of Mr. Winslow, including the time prior to his successor's installation, one hundred and eighty were added to the church, and the future of the parish was assured.

Under the territorial parish system, naturally a system of coercion as then administered, the people of the parish were forced by law to attend public worship. Penalties for absence were inflicted. Of this parish, it may be said that I find no traces of such laws except in the period while the Pascataqua was under Massachusetts government. But even the Massachusetts law was no novelty. It was the law in England also. In the Episcopal colony of Virginia, the same law prevailed as early as 1610, there requiring attendance twice on each Sunday, with a penalty of a fine for the first offence, whipping for the second, and death for the third. Our forefathers were subject simply to the enactments of the age. Yet here the law was seldom enforced. Rigidness seems to have been only occasional. In 1656, James Rollins was admonished for neglecting "the public meeting," and was sentenced to pay fees, — two shillings and sixpence. In 1663, there was a decided enforcement of penalties. The court records show in that year that William Roberts, of Oyster River, had been absent twenty-eight Sundays, the penalty being five shillings for each absence; William Follett, sixteen; Thomas Roberts, thirteen; Mary Hanson, thirteen; Richard Otis, wife, and servant maid, thirteen; Jellian Pinkham, thirteen, but, as her husband refused to pay the fine, she was set in the stocks one hour; James Nute, sen., wife, and son, twenty-six days, and, for entertaining Quakers four hours in one day, forty shillings per hour; James Smith confessed to have been once at a Quaker meeting, and was fined ten shillings for that heinous offence; John Goddard, four days and twice at the Quaker meeting; Robert Burnum had been to Strawberry Bank to meeting, and explained matters, "which showed him to the Court not to be obstinate"; but Humphrey Varney "pleaded non-conviction," which shows that he was inclined to the Quaker heresy, "unto whom the Law was this day read, and he was admonished." It is evident that this sudden awakening in favor of enforcing the law was caused by the presence of Quakers. But the law grew obsolete, and died. The tithingman, however, continued into the last century to prevent travelling on Sunday, and to enforce order in church.

The territorial system, because it united church and state, also nat-



urally made such religious persecution as is found in our American annals. Our own share is due to our subjection to Massachusetts from 1641 to 1679. Its first instance applied to Baptists. Massachusetts had a poor opinion of this kind of people. Associating our Baptists with the Anabaptists of the preceding century in Europe, the Massachusetts law of 1644 says: "Forasmuch as experience has plentifully and oftē proved that since the first arising of the Anabaptists a hundred years since, they have been the incendiaries of commonwealths and the infectors of persons in the main matters of religion, and the troublers of churches in all places where they have been," and some such in New England have "denied the ordinance of magistracy and the lawfulness of making war"; therefore any person shall be banished who "shall either openly condemn or oppose the baptizing of infants, . . . or shall purposely depart the Congregation at the administration thereof." It is somewhat difficult to see the connection; but the statute goes on to explain that it is because "they that have held the baptizing of infants unlawful have usually held other errors and heresies together therewith," often "concealed till they spied out a fit advantage to vent them." Such were the dangers of denying infant baptism. I find, however, but one instance of complaint here. Our first ruling-elder, Edward Starbuck, fell into this heresy. On the 3d of October 1648 he was fined and admonished for "disturbing the peace of the church." At the same time the grand jury presented him for "denying to join with the church in the ordinance of baptism"; he was thereon obliged to recognize to appear at the next court of assistants in Boston to answer to complaints of his violating the law against Anabaptists, and "furthermore that he will be of peaceable and good behaviour towards all men, and especially towards the Reverend Teacher of Dover." Elder Starbuck remained in Dover, however, and not molested, I think, until the year 1659, when he, Thomas Macy and family, James Coffin, of Dover (then a youth of nineteen years), and Isaac Coleman (a boy of twelve years), sailed for Nantucket in an open boat. Mr. Starbuck came back the next year for his family, most of whom removed with him. He was a valuable citizen, both here and there. His descendants became, many of them, Quakers. Whittier's poem, "The Exiles," perpetuates the memory of Thomas Macy and his wife, but omits, for poetic reasons, the mention of the others in the open boat. But to these exiles from Dover, also, who thus settled Nantucket, will apply his verses:—



"And how, in log-built cabin,  
 They braved the rough sea weather;  
 And there, in peace and quietness,  
 Went down life's vale together.

"How others drew around them,  
 And how their fishing sped,  
 Until to every wind of heaven  
 Nantucket's sails were spread."

The famous order of Captain Richard Walderne, magistrate, dated 22 December 1662, directing the constables of several towns to whip certain "vagabond Quakers," viz., Anne Coleman, Mary Tompkins, and Alice Ambrose, is preserved in Quaker annals. Whittier's recent poem, "How the Women went out of Dover," commemorates it, and he makes one of them predict Walderne's fate sixteen years later:—

"In the light of the Lord a flame we see  
 Climb and kindle a proud roof-tree,  
 And beneath it an old man lying dead,  
 With stains of blood on his hoary head."

Bishop's *New England Judged* gives a narrative of this transaction, and of later incidents of Quaker work here, evidently furnished by the Quaker participants. A few other cases of imprisonment of visiting Friends, or of setting in the stocks, are mentioned.

Under the old system of enforcing uniformity, these records are not surprising. Yet the laws were not enactments of Dover, but of Massachusetts, and the magistrates were of Massachusetts appointment. The penalties were not unusual; stripes were no uncommon form of punishment; nor were women exempt from them anywhere. Neither Quakers nor Quaker women were singled out for exceptional kind of punishment. It is interesting to see what Massachusetts thought of Quakers. "Whereas," says the statute of 14 October 1656, "there is a cursed sect of heretics lately risen up in the world, which are commonly called Quakers, which take upon themselves to be immediately sent of God, and infallibly assisted by the Spirit to make and write blasphemies, despising government and the order of God in church and commonwealth, speaking evil of dignities, and reviling the magistrates and ministers, seeking to turn the people from the faith and gain proselytes to their pernicious ways," etc. In 1657, a law calls it "the cursed sect of the Quakers," and imposed a fine of forty shillings an hour for entertaining a Quaker. In 1661 was passed a law to whip "vagabond Quakers," and the order of Walderne, in 1662 (to whom 8 October 1662 the Bay government committed the duty of enforcing





this law "within the said town of Dover"), was almost a verbatim copy of the statute. This transaction was, also, not long after the letter of Charles II. to the Massachusetts authorities (dated 28 June 1662), in which he required that the free exercise of worship and sacraments be allowed to members of the Church of England, but was careful to say: "We cannot be understood hereby to direct or wish that any indulgence be granted to those persons called Quakers, whose being [is] inconsistent with any kind of government. We found it necessary, by the advice of our parliament here, to make sharp laws against them here, and we are well contented that you do the like there."

Against the Quakers were the universal spirit of the age, the declared opinion of the king, and an honest fear of their assertions of being individually directly guided by God, even in denunciation of existing governments. Nor did the conduct or speech of travelling "Friends" tend to conciliate. They were not the peaceable citizens of later generations. They interrupted public worship. They write that they entered a session of our court, not summoned and with no interest there, and addressed the magistrates, "Ye who spoil the poor and devour the needy, ye who lay snares and traps for the innocent." To Judge Thomas Wiggin, "Thou art old and very gray, thou art an old persecutor." Neither a church nor a court would now endure what the writer calls "these words of advice and counsel."

Whatever may have been provocations, however, the treatment of the Quakers was barbarous, as was similar punishment of home offenders against any laws. Nor were these people punished because they interrupted public worship, or were disrespectful to judges. They suffered simply because they were Quakers. This treatment has no excuse. Fortunately for our annals no gallows-tree disgraced our ancestors. The few punishments here were a brief episode, inflicted by a Massachusetts magistrate, under Massachusetts laws, and earnestly protested against by some citizens of Dover. The great doctrine of the inner light emerged from the roughness of its first preaching, and melted into the beauty of its present truth. In this parish it made many proselytes, and became very strong. The old names of Austin, Canney, Dam, Evans, Hanson, Nute, Otis, Pinkham, Roberts, Smith, Tebbets, Tuttle, Varney, suggest the directions into which the new doctrine spread. Thomas and John Roberts were the constables, "like sons of Belial," says the Quaker writer; and their descendants largely became Quakers. Alice Ambrose was confined in a "wicked man's house," meaning thereby the jail, kept by Thomas Canney; and the Canney descendants made plentiful Quakers. The persecuting period was very brief here. The "Friends' Meeting" is believed to have been a permanent



institution in 1680. It is significant that in 1679, the year previous, New Hampshire had been made a separate province, its government inaugurated in 1680; and the Massachusetts laws ceased to govern.

In the charter of the new province, liberty of conscience was allowed to all Protestants. It took New Hampshire nearly two centuries more to remove invidious distinctions against members of the Church of Rome.

The first meeting-house of the Friends was built early, perhaps in or near 1680. It stood on Dover Neck, in the enclosure of the ancient Friends' burial ground, on the west side of the road. This house stood there until about 1770, when it was taken across the river, upon the ice, into Eliot, and used by a Friends' society there. The growing importance of Cochecho led to the building of another house, considerably prior to 1720,<sup>1</sup> which stood on the southwest corner of Locust and Silver streets, where Jacob K. Purinton now lives. Both this and the one on Dover Neck became disused when the present house was built; but their "business" house remained on that corner, and was long used as a dwelling-house by Samuel Watson, who died in that house 8 October 1800. The present meeting-house was raised 9 June 1768. "I heard Rachel Watson," says Belknap, 11 July 1769, "preach in y<sup>e</sup> Quaker meeting-house." A small house for business purposes, and for meetings in the winter, once stood in the southern part of the same enclosure. This house was moved away, perhaps fifty years ago, and now stands on Spring Street, owned and occupied as a dwelling house by George W. Glines.

It is significant of a change in public sentiment, that the town granted, 20 May 1717, "to the inhabitants of this town commonly called Quakers," ten acres of land for a pasture, "for the better Inabling them to accommodate their Travelling friends." And this grant was renewed, or a new one made,<sup>2</sup> 30 March 1733. It is also significant of a changed sentiment, that when Dover sold lots upon the "Landing" to pay for a bell, the town, in deference to the scruples of the Friends, or from a sense of justice to persons who conscientiously abhorred bells upon meeting-houses, voted 28 March 1791 to pay to the Friends "their proportion of what the Lots sold for, so far as it respects the Expense of the bell."

<sup>1</sup> Samuel Bownas, an English minister of the Society of Friends, visited America in 1701 and 1726. In the latter year he came to the Pascataqua, and attended a meeting, called at his instance, "in the new meeting house" at Cochecho.

<sup>2</sup> This grant of ten acres was laid out 25 July 1733, "By the way that goes to Mallego"; "at the head of our town bounds between Bellemans Bank River and the Mast path that now goeth to Mallego."



## III. THE SUCCESSIVE MEETING-HOUSES.

Where the emigrants held their first Sunday worship, on the last Sunday in October 1633, we cannot know. Perhaps it was in one of the few houses on the extreme point which pierces the tides of the Pascataqua. Perhaps it was under some broadly spreading tree. "In spirit and in truth" was more than wall or roof-tree.

*The first house.*—Tradition said more than a hundred years ago, that they proceeded at once to build a meeting-house. I do not know whether they had time to build their own family shelters and a meeting-house also before the cold season came. Winter was soon upon them. When they built, it was farther up the Point, but not so far up as the site of the second, where the earthwork remains. Nothing gives us the precise spot. There is a list which records the granting of lots in Cochecho marsh, in 1648. The list evidently follows the order of residence of the grantees, beginning at the Point. The order is:—

1. Anthony Emery. 2. *Blank*. 3. Mr. Bellew. 4. George Walton. 5. *The Church*. 6. *Blank*. 7. John Hall. 8. John Heard. 9. Henry Beck. 10. William Walderne. 11. Hatevil Nutter. 12. John Newgrove. 13. Henry Longstaff. 14. John Goddard. 15. James Nute. 16. Robert Hurkenes. 17. James Rallenes. 18. William Furbur. 19. Richard Walderne. 20. John Baker. Of these, Rallenes [Rollins] and Furbur were of Newington. Richard Walderne and John Baker were of Cochecho. The others had houses in the order of names. We know where Mr. Nutter lived. His house stood on the east side of the road, about fifteen rods north-northeast from the northeast corner of the old fortification; there is the remnant of the cellar to this day. According to the list above given, the church's lot was little more than half-way to the Point. Next to it was George Walton's, and his house was the tavern.

To this building I have found but two allusions in its own time. Thomas Larkham, the fourth minister of this parish, wrote<sup>1</sup> to John Winthrop, the governor of Massachusetts, 3 January 1640-1, giving some account of the unhappy dissensions between himself and Hanserd Knollys, with whom he was colleague. In that letter he says, "He gave forth words that he would deale with one of our magistrates, & mee first of all, before any exercise should goe one, & indeede way was ready in the meetinge house so to doe, in a marvellous stiffe way, had not the magistrates interposed." The other is similar.

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<sup>1</sup> The original letter is still preserved by Robert C. Winthrop of Boston. The letter is printed in *Mass. Hist. Collections*, Vol. I.



In this first house successively preached William Leverich, George Burdett, Hanserd Knollys, Thomas Larkham, and Daniel Maud. It had no bell, but the following vote of the town shows the primitive method of summoning the people to this house of God :—

"27th of the 9th mo. 48. It is this day ordered at a publique Towne meeting that Richard Pinckome shall beate the drumme on Lord's days to give notice for the time of meeting, and to sweep the meeting house for the which hee shall be allowed six bushells of Indian corne for his pay this yeare and to be freed from Rates."

In this house, doubtless, took place the organization of the First Church. It was under the ministry of Hanserd Knollys. The date is not closely certain, but a comparison of events recorded in the journal of John Winthrop shows conclusively that it was before the end of December 1638, and probably not before that month. It was the second church in New Hampshire. The church at Hampton, its senior, came here from Massachusetts as an organized body, apparently in 1638.<sup>1</sup>

*The second house.*—The increase of population by reason of the increasing business in manufacturing lumber outgrew the accommodations of the first house. Perhaps the people wanted a better as well as larger house,—for public town business meetings, as well as public worship. On the 5th of December 1652 the town granted extensive timber lands, or rather the right to cut thereon, for his mills, to Mr. Richard Walderne :—

"In consideration whereof the aforesaid Mr. Richard Walderne doth bind himself, his Heirs, his Executors & Administrators to erect a Meeting house upon the hill near Elder Nutters : the dementions of the said House is to be forty foot longe, twenty-six foot wide, sixteen foot studd, with six windows, two doores fitt for such a house with a tile coveringe, & to planck all the walls, with glass & nailes for it, & to be finished betwixt this & Aprill next come twelve month wch will be in the year 1654 :"

From the southern extremity of the Point, this site is distant a mile and three quarters upward as the road goes. It is at the southern extremity of the swell of land which slopes gently on either side to

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<sup>1</sup> The original first church in Exeter was once the third church in New Hampshire. Some claim was formerly made that this church was formed in 1638; but as the records of the First Church in Boston show the dismissal of Rev. John Wheelwright and others to form this church as not taking place until 6 January 1639, it is manifest that the organization could not have been in 1638. But that original first church ended when, in 1643, Wheelwright and his friends left Exeter. An attempt was subsequently made to organize another church, but it was stopped by the Massachusetts General Court. The now existing First Church in Exeter was organized 21 September 1698, whose record commences, "The order of proceeding in gathering a particular church in Exeter." A claim formerly made, that the present church, formed in 1698, was a reorganization of the church which expired in 1643, and of which not one soul was "reorganized," is too absurd to need a reply.





the waters, — to the Newichawannock on the east, and to the Bellamy on the west. It seems as if our hardy ancestors chose this spot for its beauty. From it one sees the river on the east, the Eliot woods beyond, and Agamenticus rising on the coast of Maine. On the south the eye follows the broad Pascataqua on its way to the ocean. On the southwest is seen the same river coming out of Great Bay, with lovely islands in the waters, and Newington's fertile meadows and stately trees across the broad stream. Westward, it is but a few rods down to the Bellamy, and across it are the Three Points, and the wooded luxuriant farms. To the northwest you see the distant hills of Nottingham and Northwood, and, from a spot close by, the great Blue Hills. "Beautiful for situation" was the Mount Zion of our fathers.

The house appears not to have been finished at once, for —

At a Meetinge of the Neighbourhood of Dover Neck Cochecho & Bloody Point, the 20th day of 12 Mo 58.

Voted by the said Inhabitants that the Meetinge house on Dover Neck is to be underpin'd & Catted, & seeled w<sup>th</sup> Boards, And a pulpett & Seats convenient to be made & a Bell to be purchased, And this to be paid for by way of Rate upon each Man's estate accordinge to the Law of the Country.

It was probably on account of this vote that, 13 June 1660, a tax of £100 was voted, "for ye fittinge up ye meeting house on dover Neck."

The following vote shows another advance :—

By the sellecktm<sup>n</sup> the 15th 2th mo 65, Ordered that Mr. Petter Coffin shall be Impowered by this writing to Agree with som workman to Buld a terrett ap<sup>on</sup> the Meitting house for to hang the Bell wch wee have Bought of Capt. Walldern and what it Cost to pay out of what credet the Neck of land hathe in your hand and if Cost moer wee doe ingage to pay you ap<sup>on</sup> the Towne acompt.

RICHARD WALLDERNE.

WILL WENTWORTH.

JOHN ROBERDS.

The exiles of 1633 had been thirty years in the land and were growing old, when the Sabbath bell first rang out over the waters, like the bells of old England; but doubtless they praised God with tears.

Richard Pinkham's drum was needed no longer.

Deacon John Hall<sup>1</sup> was engaged 13 January 1671-2 to "swiep" the meeting-house and ring the bell for one year, and was to be paid three pounds for his service.

But troublous times were at hand. The following vote foreshadowed them :—

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<sup>1</sup> Deacon Hall lived near; his dwelling was southwesterly, towards the "back cove," and his spring is still known as "Hall's spring."



By the sellecktmen the 4th 5th [16]67.

It is Agreid with Capt. Coffin to Buld the forte about the metting house on dover neck on hundred foot square with too Sconces of sixteen foot square and all the timber to be twelfe Inches thick and the wall to be Eaght foot hige with sells and Braces and the sellecktmen with the melletorey ofecers have agreed to pay him on hundred pounds in days workes at 2s 6d p day and alsoe to all persons Concerned in the worke on day to help to Rayse the worke at so many on day as he shall appoynt.

This fortification was erected. Set in earth were the upright timbers around the house of God. From the alternate corners, south-east and northwest, were the projections from which sentinels could each cover with their muskets two sides of the work. No enemy could approach unseen from any quarter.

The timbers have been gone for a century and three quarters. The house which stood within was ruinous a hundred and sixty years ago.

On that spot a schoolhouse stood for many years in this century, and children's feet ran over the crests and played upon the slopes. The farmer's cattle have cropped the grass from its banks. But, crowning that gentle eminence, that earthwork remains clearly marked and sharply outlined after the summer rains and winter snows of two hundred and sixteen years. Men have stood in that earthwork, where you can stand, who came hither in the emigrant year 1633. Whether this parish will secure and set apart this historic spot and this memorial work is yet unknown.

This is not the time nor is this the place for narrative of the Indian wars. I cannot even mention in detail the sufferings of this parish. To group the years and suggest the trials is all that is possible.

Why the fortification about the meeting-house was built in 1667, I am at a loss to know. It seems to have been a time of profound peace. The crushing blow which Massachusetts had dealt the Pequots in 1637 had impressed the Indians with a fear already continuing thirty years. Passaconaway, the great Bashaba at Penacook, who included the tribes of the Pascataqua in his broad domain, was still alive and in favor of peace. In his old age, indeed, he called his sons and inferior rulers together, and warned them against war with the English. Wonolancet, son and successor, adhered to his father's counsel, although eventually driven to the homes of the Indians on the Kennebec. Kankamagus (grandson of Passaconaway) and Mesandowit, also of the Penacook blood, destined to become chieftains of note, had not then, perhaps, appeared in the councils of their nation.

Some event or suspicion must of course have caused the town to take this precaution. There were Indians on the Cochecho, and sachems dwelt at Newichawannock and Swampscot. Waihowah, known better



as Hopehood, was a hereditary sagamore of the lands from Exeter to Salmon Falls, and Hopehood's Point still gives the name to the lowest point on the western side of the Bellamy River. It would seem that he was but a stripling then, but he may have foreshadowed the ferocity with which he led the murderous assault on Salmon Falls in 1690.

But eight years elapsed before the suspicions were justified. In 1675, Philip began war in southern Massachusetts, and in twenty days after, the Indians began war on the Pascataqua. The first attack of the war was made in this parish, in September of that year. Then came three years of bloodshed. It was war with an enemy who dealt his blows in stealthy surprises, who knew every path in the forests, who made engagements and treaties a cover for treacherous murders, who tortured prisoners by fire, and whose thirst for blood spared neither women nor helpless babes. Families by night were crowded into block-houses. If men worked in their fields, it was with the musket in one hand; if they met for the public worship of God, the guns were stacked within the palisades, and sentinels kept watch while prayer and psalm went up to the Lord.

Thirteen years of peace followed; yet it was such a peace that in its thirteenth year the people still kept up their little forts, and resorted to them at night. Of these fortifications, timber-walled forts, there were six at Cochecho, one at Bellamy, perhaps two at Back River, twelve in Oyster River and Madbury, several at Salmon Falls, with perhaps others. Even this peace was rudely broken in 1689, by the treachery which sought shelter for women by the firesides only to open the doors for the murderers. In that June Cochecho was desolated. In the next season, Salmon Falls was destroyed. In 1694 Oyster River was nearly annihilated. Minor attacks were continually made. From that year 1689, to the end of the Indian wars, thirty-six years, twenty-three years were years of warfare on our soil. Dover was a frontier post. At no time were the people free from sudden attacks; and in return, as they became stronger, their expeditions ravaged the Indian villages and destroyed their cornfields, until the enemy had no permanent home this side of Canada. In time, every man, without exception save among the Friends, became a trained soldier of the woods, a keen marksman, a tireless ranger. A man of forty-six had spent half his years in the field. They fought to defend their dwellings, their wives, their children. They succeeded; but in that fearful fifty years the suffering was great. They mourned for children seized from their agonized parents, and if not slain reared by aliens in an alien faith. Dover blood was perpetuated in Canada in the descendants of these captives. Scarcely a family but had its history of inhuman torture or bloody deaths.



When the end of the Indian wars came, it was fated that as Dover had been the scene of the first slaughter, that of 1675, so it was the scene of the last bloodshed, fifty years later. The Indian wars of Maine, New Hampshire, and Canada began and ended in this parish.<sup>1</sup>

*The third house.* — Dover Neck was long the seat of public business, — the meeting-house was the house for town meetings, — but its territory was too limited to allow much growth; nor was it a place of business. Oyster River rapidly passed it in the numbers of its people. Northward, Cochecho was the place of much making of lumber, and the frontier trading-post with the Indians. Some settlements in what is now Rollinsford, and especially at Salmon Falls, carried the extent of population still farther northward. In 1648 Dover Neck had twenty tax-payers, Bloody Point had nine, and Cochecho (including the Rollinsford lands) had twenty-eight. In 1666 Dover Neck had twenty-two, Bloody Point sixteen, and Cochecho forty, while Oyster River had fifty-five. The disparity continued to increase. It was therefore inevitable that the northern section should in time demand a removal of the place of public worship.

The town records contain no vote as to the erection of the third meeting-house, the one which stood upon Pine Hill. The reason is, because it was erected by private individuals.

Newington was made a parish 16 July 1713. This act removed from our limits all the lands on the south side of the Pascataqua, the old Bloody Point. On the same date with the act incorporating Newington, the assembly voted: —

“And upon Representation of the great alteration that this Grant makes in the Town of Dover, and that there is a new meeting House built at Cochecho, much nearer the centre of the remaining Inhabitants of the said Town,

“Ordered, that the selectmen of Dover give reasonable notice to the Town to choose proper persons to attend the next session of the General Assembly, to show cause why that House at Cochecho may not be the place of public worship for the future, or any other consideration thereupon.”

<sup>1</sup> The first slain in these wars were in September 1675, when the Indians burned the houses belonging to the Chesleys, killed two persons in a canoe, and carried off two prisoners. The last was in Littleworth, 15 September 1725, when Benjamin Evans and William Evans were killed, and Benjamin Evans, jr., taken to Canada. John Evans, also, was wounded, scalped, and left for dead, but recovered. Whittier, in “Snow Bound,” says: —

“Our mother, while she turned her wheel,  
Or run the new-knit stocking heel,  
Told how the Indian hordes came down  
At midnight on Cochecho town,  
And how her own great-uncle bore  
His cruel scalp-mark to fourscore.”

Whittier's mother, Abigail (Hussey), born at Cochecho Point, was granddaughter of Joseph Evans, whose brother John bore the scalp mark.





In accordance with the order of the assembly, the town made choice of its committee, voting, 17 August 1713, as follows:—

“Capt. Tebbets, Ens. beard, Mr. Sam<sup>l</sup> Emerson Chosen to Represent the Towne At the next sessions of the generall assembly, to shew Reasons why the meeting house at Cochecha should not be stated the place of Publick worship for the futuer.”

At a session of the assembly held 15 May 1714, it was voted to

“Advise the inhabitants of Dover, at their next Town meeting, to choose three persons a committee to treat with those of Cochecho that were at the charge to erect the meeting House there, in order to agreement upon reasonable Terms, to make it the Town meeting House and the only place of meeting for the future; but if they cannot come to any agreement, that the persons chosen by the Town and three of the principal disbursers for erecting the said new meeting House at Cochecho, to appear at the next sitting of the General Assembly, and make report of their proceedings therein and wherein they differ, in order to a final determination of that matter; and that in the mean time the meeting be kept one Sabbath day at Dover neck, in the old meeting House, and the other at Cochecho, in the new.”

Two days after, being 17 May 1714, the town

“Voted, That Mr. Sever preach ye next Lord's day at Cochecha, and so Every other Lord's day during this sumer and till A final settlement be directed.”

On the 22d of April 1715, it appeared to the assembly that “there is no agreement about y<sup>e</sup> Meeting house at Cochecho,” and it was voted that “a committee of both houses be chosen to go to Dover to view both meeting houses there, & Enquire into the situation of y<sup>e</sup> Inhabitants thereab<sup>t</sup>, & make report w<sup>ch</sup> of the two houses, since y<sup>e</sup> separation of Newington, best suits y<sup>e</sup> remaining Inhabitants to meet constantly to attend y<sup>e</sup> Publick worship of God on y<sup>e</sup> Lord's day.”

The council selected John Plaisted and Mark Hunking; the house added Samuel Thing and Peter Weare, as committee; and the selectmen of Dover were notified to meet the committee “on Monday next at ten o'clock,” which was 25 April 1715.

The committee reported the next day after the hearing. It had found that “the new Meeting house hath 73 [72?] Inhabitants as convenient to it as y<sup>e</sup> Old hath 23, w<sup>ch</sup> renders the difference three to one, & we are of opinion y<sup>t</sup> the new meeting house at Cochecha is the most suitable place for the publick worship in that town.”<sup>1</sup>

<sup>1</sup> The names of the persons thus counted, translate I into something intelligible, were these:—

Those nearer the new meeting house than the old:—

*Cochecho and Somersworth.*—Howard Henderson, Thomas Pots, Samuel Cosen, Eleazar Clark, William Stiles, Benjamin Wamoth, Sylvanus Nock, Sylvanus Nock, jun., Philip Stappole, James Stappole, Daniel Goodwin, Zachariah Nock, Thomas Nock, *Lieut.* Hutevil Roberts, Thomas Tibbets, John Tibbets, *Ens.* Paul Wentworth, Love Roberts, Samuel Smith, John Wentworth, William Clark, *Col.* Richard Waldron, William Twombly, Joseph Ham, *Lieut.* Heard, Timothy Gerish, Paul Gerrish, John Waldron, John Ham, William Foss, Thomas Horne, John Horne, John Heard, Benjamin Wentworth, Ephraim Wentworth, Benjamin Wentworth, jun., Gershom Wentworth, John Ricker,



The assembly accepted the report, and on that day ordered that the "meeting to attend y<sup>e</sup> Publick worship of God on the Lord's day be hereafter held at the new meeting house at Cochecho," all the people to pay taxes for the support of the ministry there, excepting those of Oyster River and Bloody Point, the latter having been just previously made a parish.

Thus and then Dover Neck ceased to be the public centre of the parish and town. The logic of population had transferred the seat of affairs to Cochecho; but no change could take away the beauty of its scenery, or its historic sacredness to the memory of the emigrant fathers.

Some conciliatory action, however, followed. "For an amicable union and for maintaining of Peace and Christian Love amongst us," an agreement was entered into, 11 May 1716, between Richard Waldron, Capt. Timothy Gerrish, Lieut. Tristram Heard, Ensign Paul Wentworth, Sergt. John Ham, and Mr. William Foss, in behalf of Cochecho, and Capt. Thomas Tebbets, Lieut. Joseph Roberts, Mr. Samuel Tebbets, Mr. Thomas Roberts, sen., and Ensign Joseph Beard, for Dover Neck, agreeing to join in calling a minister who should preach at Cochecho every Sabbath day in the months of November to April, both included, and every other Sabbath during the remainder of the year, the other alternate Sabbaths in May to October, both included, in the old meeting house on Dover Neck; that on the acceptance of this plan by the town, the new meeting-house at Cochecho was to become the town's meeting-house, "they paying in Equal proportion towards the decent finishing the same," and provided that every person building a pew there for himself and family should pay ten pounds "towards the building and finishing the s<sup>d</sup> house." The town was also to vote a sum not exceeding ten pounds for repairing the old house on Dover Neck.

Maturin Ricker, John Heard, Thomas Downs, Jeremiah Rollins, Jabez Garland, John Ellis, Morris Hobbs, Samuel Cromwell, James Guppy, John Wingate, John Twombly, Edward Evans, Benjamin Hanson, Nathaniel Young, Mark Giles, John Hayes, Peter Hayes, John Ham, Richard Hamock, Jonathan Young, Joseph Evans, Benjamin Evans, Nathaniel Hanson.

*Back River.*— John Drew, Francis Drew, Israel Hodgdon, Zachariah Field, John Field, Daniel Meserve, Joseph Jenkins, James Pinkham, Solomon Pinkham, Edward Evans, jun., John Crosby, — "72 families."

Indifferent families:—

John Bickford, Thomas A. b, Samuel Kenney, Samuel Ceail, Richard Hussey, Edward Cloutman. Living nearer the old house on *Dover Neck*:—

*Capt. Tuttle, Capt. Tebbets*, John Hall, John Foy, Joseph Hall, Nicholas Harford, Richard Ackling, *Lieut.* Joseph Roberts, Thomas Roberts, Nathaniel Roberts, John Roberts, Joshua Cromwell, Thomas Roberts, Samuel Tebbets, Samuel Willey, Nathaniel Perkins, Thomas Young, *Esq.*, Joseph Beard.

*Back River.*— Samuel Emerson, Richard Pinkham, Thomas Starboard, James Nute, Samuel Nute, — "24 [23?] persons."



This agreement was ratified and adopted by the town, 28 May 1716. More money was needed, however, and at a town meeting held 20 May 1717, it was recited that inasmuch as the money granted by the town (of which I do not find the record) for glazing and seating the new meeting-house at Cochecho was not sufficient, it was voted "that if Any gentleman will be so kinde as to advance twenty or thirty pounds for that service, that it may be decently fitted for the present occasions, and trust the towne for the same till next year, that money shall then be Raised to Reimburse them, and they first paid."

The following vote shows when the third house became, substantially, the only house, and when the bell came up from Dover Neck :—

"Att a Parrish meeting held att the new metting hous att Cochecha the 20<sup>th</sup> day of February 1720[-1] . . . 2<sup>d</sup>, a vote for fencing of the Parsonage Land, or part thearof. A vote for fencing in the whole 20 Acres of s<sup>d</sup> Land. Att the meeting agreed with John Wingett to fence the s<sup>d</sup> Parsonage Land, which is 20 Acors, for Eighteen Pounds, and to be Paid out of the next years Rate, and the fence to be well made by the last day of aprell next Insuing the Date hereof; and by the 25<sup>th</sup> Day of December next the money is to be paid to s<sup>d</sup> Wingett or his orders, if the fence be made. Att the same meeting, voted that the meetings on Lords Day shall bee Constantly keep at Cochecha new meeting hous for the futer, Exsepting one Sabbath or two att Dover. Att the same meeting, voted that the Bell att Dover shall be brought up to Cochecha,—Sargant John Drew and Sargant Thomas Roberts Chosen viewers of s<sup>d</sup> fence when made."

The meeting-house on Pine Hill stood but a few rods from the Cushing tomb, a little west of north. It was nearly square, and faced southerly, with an entrance at least on its front. It had no steeple. The bell, says the record of Asa A. Tufts in the church book, was hung on the schoolhouse near by, which stood where the present brick schoolhouse stands; but another tradition says that the bell was upon a low framed tower near the church. In all respects this meeting-house was of the old style,—a high pulpit, sounding-board, broad centre aisle, square pews, and the like.

In this house preached Nicholas Sever a brief period, and all the remainder of its days it was occupied by the long pastorate of Jonathan Cushing, who, however, lived to occupy its successor.

This house was abandoned in 1758, when its successor was entered. The town voted, 27 November 1758, "That the Select men take care of the old meetinghouse in the Best manner they Can, so that it may not be exposed to be tore to pieces this next winter." At a meeting held 26 November 1759, the town appointed Mr. Samuel Emerson, Lieut. Moses Wingate, and Lieut. Dudley Watson, "a committee to Sell the old meeting house standing on s<sup>d</sup> pine hill in the best manner they Can." Nothing further appears regarding this house,



save that the last town meeting held in the house was that of 31 March 1760.

The Pine Hill burial ground, it is here natural to mention, was set apart for its purpose by vote of the town 29 March 1731. Perhaps, according to ancient custom, graves had already begun to group near the meeting-house. An earlier burial public ground had been set apart regularly on the east side of the Dover Neck road, which still remains, but without an ancient stone. 'The Friends' burial ground was on the western side of the Dover Neck road. A very ancient burial ground is that east of the Methodist church, sometimes called the "Waldron Ground," because the Waldrons once buried there. Thomas Westbrook Waldron's tombstone says that the remains of his great-grandfather, the famous Major Richard Walderne, taken from the ruins of the garrison-house<sup>1</sup> destroyed 28 June 1689, were buried in that lot. The lot was once much larger, but a former owner of adjoining land sold off a tier of lots on its northern side, wherein diggers of cellars found the bones of the dead thus heartlessly desecrated. This ground was clearly the public Cochecho burial ground in early times.

The vote of the town setting apart the Pine Hill lot, 29 March 1731, was as follows :—

"Voted, That there be one acre & an half of Land Granted for the use of the Town for ever, for a publick Burying-place, To be Laid out by y<sup>e</sup> select men near y<sup>e</sup> meeting-house on pine-hill at Cochecha."

This was the origin of that city of the dead, which has grown<sup>2</sup> so populous, and to which your feet have turned on so many sad days. It contains the ashes of your departed: the departed themselves are not there.

*The fourth house.*—This house, the immediate predecessor of the one in which we meet to-day, stood upon the site of this present one. The history of its erection is gathered mainly from the records of the town. A special interest is in the fact that one third of the house, built in the year 1758, is still standing on another site and transformed into a dwelling-house.

At a town meeting held 20 June 1757, it was

<sup>1</sup> The site of that garrison-house is often stated wrongly. The house stood about the centre of the now open lot on Central street, between First and Second streets. My best authority was that of the late Mrs. Abigail (Waldron) Walker, daughter of Thomas Westbrook Waldron, who informed me that she remembered the little mound of the ruins still remaining in her childhood, and which was reverently kept undisturbed in their gardening. A silver spoon was once, however, found in the mound.

<sup>2</sup> Successive additions of territory have been made to this burial place, whose dates I have not yet recorded. I well remember when its old part, in my boyhood, was surveyed, the lots made regular, the paths straightened; as I assisted in carrying the chain for Mr. William B. Wiggin, the surveyor.





"Voted, That a good house be provided for Publick worship.

"Voted, That a new meeting house be built for the Publick worship of God. The voters were 29 yeas to 13 nays.

"Also Voted at said meeting that the old meeting house be pull<sup>d</sup> Down & applied towards building a new one as far as it will hold out."

"Voted, That the new meetinghouse be set up Either where the old one stands or near by on the Town's Priviledge Either on the hill or under the hill as the Town shall think most proper.

"Voted, That a committee be chosen to Draw a plan for the new meeting house with a suitable number of pews numbered and valued in order to be sold to carry on the Charge of building said house, and to take proper advise as to the bigness & moddle of said house — also voted that John Gage, Esq<sup>r</sup>, Daniel Horn, Job Clements, Cap<sup>t</sup>. Rich<sup>d</sup> Waldron, Nehemiah Kembal, Cap<sup>t</sup>. Thomas W<sup>k</sup> Waldron & L<sup>t</sup> Joshua Winget be the Committe to serve in the above business on their own cost and prefer the same to the next meeting for the Town's approbation."

At a meeting held 4 July 1757 :—

Voted, That a plan of Berwick Lower meetinghouse taken by the Committe and prefered to the Town and that the Town accepted the same and that a meeting house of the like Dementions & bigness Except the highth be built on the Town's cost and that the Priviledges of the Pews be sold at publick vandue to Defray the Charge and Expense in Building said house as far as it will go.

The Berwick lower meeting-house was the one of the present South Berwick church. It stood upon a cross-road which runs about a mile below South Berwick village, from the Eliot road to the York road. An ancient burial ground still marks the spot.

At the same meeting the following action was taken :—

Also Voted, That a Committee of three men be Chosen to sell the pew Priviledges at publick vandue & that Cap<sup>t</sup>. Thomas Westbrook Waldron, Stephen Evens and L<sup>t</sup> Dudly Watson be s<sup>d</sup> Committee and make return thereof the next Town meeting.

Also Voted, at said meeting that Each bidder pay ten p cent Cash Down and Security for the remainder according to the form following viz, . . .

At a meeting held 18 July 1757 :—

Voted, first, That the Town accepts of the Report of the Committe for 19 pew Priviledges already sold.

2<sup>d</sup> That said Waldron Evens & Watson be further Chosen and Continued to sell all the remainder of the pew priviledges.

3<sup>d</sup> That said priviledges be sold at publick vandue to the highest bidder by said committe.

4<sup>th</sup> That the frame be procured and Raised at or before the first Day of May next.

5<sup>th</sup> That a Committe of five men be chose to Carry on the building said meeting house, & that Cap<sup>t</sup> John Winget Cap<sup>t</sup> Tho<sup>s</sup> W<sup>k</sup> Waldron John Gage Esq<sup>r</sup> M<sup>r</sup> Shadrach Hodgdon & M<sup>r</sup> Daniel Ham be said Committe.

6<sup>th</sup> That Labouring men have thirty shillings old Tenor p day finding themselves.

7<sup>th</sup> That the Committe appointed to build the house Draw Instructions for them



to work by and Lay the same before the Town at the next meeting for their approbation and also of the place where they think most Convenient to build the new house or near the old house.

The town voted instructions, 25 July 1757, to the committee to employ in the work the purchasers of pew privileges, and others in the parish, so far as possible; and to have "the house ready to use by the 12 Day of May 1758."

The town did not, however, escape the trouble almost inevitable in the location of meeting-houses in early times. It is not surprising that the bleak winds which sweep over Pine Hill should make some persons prefer a more sheltered location; nor, on the other hand, that many should adhere to the old site simply because the old meeting-house stood there. The friends of the old rallied. The town voted, 1 May 1758, not to allow the committee to select a new lot. At an adjourned meeting, 8 May, it voted to build upon Pine Hill, "as near the old meeting house as may be set with convenency on the Town's privelege." A meeting was called for 5 June 1758, but that meeting adhered to the same vote.

But a change came. At a meeting held 10 July 1758, the town voted that Capt. Thomas W. Waldron, Capt. Richard Waldron, and Lieut. Dudley Watson be a committee to "procure & make suitable Provision for the Raising the new meeting house." It voted also "that the new meeting house be Erected and set upon a place or Lot of Land Purchased from Joseph Hanson, Esq<sup>r</sup>, as by a deed<sup>1</sup> of this Date may appear."<sup>2</sup>

You will notice how long time was allowed in which to frame the building, — from the 18th of July until the first of May following. But they builded strong frames in those days. They put oak in. They had no steam saws then to cut and square their posts and sills and beams. A fall and winter's work went into that frame.

And while these town meetings were held and solemn determination had to build a house unto the Lord, and weighty deliberations made as to where to build, war was raging with the French and Indians. It had drawn away from our own fields then, but it demanded men. Old Ticonderoga was one of its scenes. From the westerly part of this old town marched Capt. Hercules Mooney, with ninety men; and here Capt. John Titcomb, earlier a soldier of Louisburg, formed his

<sup>1</sup> See Appendix.

<sup>2</sup> "Thomas Millet Esq<sup>r</sup> Lt Shadrach Hodgdon Serg<sup>t</sup> Wm Hanson Capt John Winget En<sup>s</sup> Wm Twombly Mr Sam<sup>l</sup> Emerson Capt Wm Shackford En<sup>s</sup> John Drew Mr. Jon<sup>a</sup> Bickford all Enter their Decent against the Illegality of said meeting."

Nothing appears to have come from their "Decent against the Illegality."



ninety-four men in front of that old house still standing nearly opposite this present edifice, and marched them away to the war.

The house was finished. On the 22d of November 1758, the town voted :—

“That the Rev<sup>d</sup>. Mr. Cushing for this Winter Season Shall preach & hold forth the Publick Worship of God in the new meeting house Built in said Town, and thereto Continue Said Service for the future, & that he begin the Publick Worship there by preaching one or more Sermons on Wednesday y<sup>e</sup> 13<sup>th</sup> Day Dec. next.”

It was so done, and the house was dedicated 13 December 1758. You can see one third of it. It is owned by Theodore W. Woodman, and it is the first house this side the brook, on the east side of Court Street. It is one hundred and twenty-five years old.

The house, however, was not finished at the time it was dedicated. In fact, the building committee recommended, 8 November 1758, “to remove the long seats in the old house to the new one & set them up there till the Spring or Longer if needed.” Further appropriations were made 7 July 1759, for completing the work; Capt. Richard Waldron was placed on the building committee in room of Capt. John Winget; and it was voted “that the Committee that finishes the house be Impowered to Let out the whole or part thereof by a Jobb or Jobbs.”

The committee reported, 27 July 1761, the completion of their work. Their accounts (audited by Samuel Emerson, John Bickford, and James Young), showed the cost of the house to be £11,248, 18sh., 4d. This sounds very large. But it will be remembered that paper currency then was greatly depreciated. In 1758, ten pounds in currency equalled one pound in silver. The house cost, therefore, a little over eleven hundred pounds.

But the parish, incorporated 11 June 1762, found the house yet unfinished; and, 24 September 1764, voted :—

“That the meeting house be finished this fall. That the cost of finishing said house be paid by the parishioners. Mr. Dudley Watson, Mr. Otis Baker, Maj<sup>r</sup>. John Titcomb & Mr. Stephen Evens be a Committee to finish the meeting house this fall in a Good workmanlike manner & that they have all the Nails Laths or any other supplies heretofore purchased & not made use of for their use In finishing said house & that they have two thousand Pounds old tenor for finishing said house whereof they are to have full Power to Collect all the outstanding Debts due from the Persons Indebted to said Parish towards Building said house & the Remainder it any be after said sums are Collected to be paid by a Tax on s<sup>d</sup> Parishioners & be paid them the s<sup>d</sup> Committee by the Last of March Next.”

Various changes or improvements are noted from time to time. Thus, 26 September 1765, “Voted, That the Pulpit, canopy, pillows



[charitably "pillars"], Breast work, &c., of said meeting house be painted, & also all other Inside Paintings, viz., Doors, etc., as is usual for meeting houses."

On the 3d of March 1772, it was "Voted, That the two hind seats of mens on floor be built for Singing seats." It is not probable that there was any choir prior to this time.

When the doors opened directly into the air it was cold. The parish voted, 20 April 1786, "That the owners of Pews at the East End of the meeting house may build a Porch at the east End Door, not to extend more than seven feet from the house, at the expense of those who own Pews at said Door."

It voted, 7 May 1792, "To sell a Pew Privelege in the Gallery on the Woman's side." This vote shows us that there was a men's gallery and a women's gallery.

A marked change was made by vote of 17 August 1792. "Voted, To build a Pew for the Singers to project from the front of the front Gallery as far forward as the Committee shall think convenient, and that they proceed to do it as soon as may be." This had been done before 8 September following. It projected nearly into the centre of the house, was over the centre aisle, and stood upon pillars. It was taken away only a few years before the house was taken down.

A vote of 26 March 1800 ordered, "That Benjamin Peirce purchase a Burying Cloth at the Expense of the parish."

And 29 March 1826, a musical era appears :—

Voted, That the Wardens be empowered to purchase for the use of the Society a suitable double bass Viol & such music books as may be necessary for use in the meeting house on the Sabbath & if necessary to furnish female assistance in sacred music — provided the whole expense does not exceed the sum of 100 Dollars.

There had been musical instruments used before this vote, and women had been singers in the gallery. A bass-viol had been used, which is now the property of Asa A. Tufts, as it was once that of his father. Asa A. Tufts was the first to play upon the new double-bass viol thus purchased. A musical society called the "Dover Harmonious Society" practised church music and was the choir in public worship in Mr. Clary's time, but was dissolved shortly before his departure. Belknap's book of Psalms and Hymns was the book used. In the last century the old custom of lining the hymns was still followed. Belknap's diary says, 23 March 1767, "At a Chh & Congrega: meeting Dec<sup>n</sup> Ham refus'd to sett y<sup>e</sup> Psalm & Cap<sup>t</sup> Evens was chose for y<sup>t</sup> Business." He writes 21 June 1767, "Voted to sing Watts' Psalms in Congregation. 28. Sung them y<sup>e</sup> 1st Time."





What became of the old bell which was rung on Dover Neck and thence was taken to Pine Hill, I do not discover. The last allusion I find is in a vote 26 May 1740: "That the bell shall be rang at proper times and seasons. That the Selectmen shall be a Committee to agree with some proper person to ring the Bell at proper times and seasons." There is then a blank in bell-history until a meeting of 27 March 1775, when, on the petition of Otis Baker and others that the town would buy "a suitable bell & clock," it was voted that "nothing be done." Again, 6 March 1786, a town meeting was held, on the request of Ezra Green and thirty-eight others, to consider the subject of purchasing a bell. "Inasmuch," said the petitioners, "as this is the only Shire town in the County, and not being accommodated with a bell for the Convenience of said Town nor county."

The town acted 13 September 1788. At that time, "hearing the Request of a Number of Inhabitants respecting a Bell, Voted, to sell Land on the Landing sufficient to pay for the Bell & the expense attending the same." Against that vote the Friends protested, 2 November 1789. They did not believe in bells, and thought it to be unjust that town lands should be sold for such a purpose. The town admitted the justice of their complaint, but not until 28 March 1791, when it voted to repay to the Quakers their share of the proceeds of the Landing lots.

On the 20th of October 1788, the parish voted "that the Parish wardens be empowered to hang the Bell in the meeting house Belfry, and hire some suitable Person to Ring the same for the present year." It voted, 1 June 1789, "That the Bell be rung on Sabbath days and Lecture days as usual"; "that the Bell may be rung on Week-Days at one o'clock and at Nine in the Evening, provided Individuals will be at the Expense of the same"; "that the Wardens be impowered to hire some suitable Person or Persons to take care of the Meeting house and to Ring the Bell on Sabbath days and on Lecture days"; and that "the Wardens be empowered to repair the Belfry and put it in such order as they shall think will be sufficient for ringing the Bell with safety."

But the bell, years after, became cracked. Thereupon, 12 March 1822, "the town appointed a committee to repair the bell as they may think proper." The records do not tell of the fruitless endeavors of that committee to restore the bell to its proper tone, but tradition does. They cut out a piece of the bell where the crack existed, but the remedy was vain. The bell was sent to Boston, and, with some addition of metal, recast by the Revere Company, its weight being 1,084 pounds. It was raised into the belfry of the old church 22 April 1822, and it



was placed in the belfry of the present church in October 1829. It is this bell, no credit in weight or tone, which is still used.<sup>1</sup>

The appearance of that house is still in the memory of some of you, and from such of you and others now gone I have derived its description. It stood almost exactly on the site of the present house, but its length was at right angles to the present one. It was a building of two stories, having two tiers of windows, according to the old fashion. Its width was forty-seven feet, its length about seventy feet, its posts twenty-one feet. Its tower, running up into a belfry and spire, projected from the southwest end, and it contained an entrance into the house and stairways to the galleries. On the street side was a square projection, not reaching to the eaves of the building, but containing entrance to the floor and also stairways to the galleries. A door on the northeast end opened directly into the house. Bare braces supported the timbers of the ceiling.

Three sides contained very broad galleries. From the centre of the street-side gallery projected a large square singing-gallery, supported on posts and reaching into the centre of the house, but this was taken away a few years before the house was demolished, and the singers retired to the seats directly behind.

Opposite the singers' gallery, and holding the same position as the present one, was the pulpit. It was high, and its front stood upon two pillars which were afterwards used for the same purpose in your present house. It was reached by a stairway on the southerly side. Over it was the ornamented sounding-board. Down against the front of the pulpit was the somewhat elevated deacons' pew, — a bench where the deacons sat with their backs to the pulpit, and fenced in.

The pews were square. A very broad aisle ran from the pulpit to the opposite door. Square pews were against the walls, and an aisle ran round between these and the centre blocks of pews. From the north and south doors short aisles ran to the centre pews. The seats, not all facing the minister, were hung upon hinges, which were raised while the people were standing in prayer, and were suffered to fall with a crash when prayer ended. One pew had the glory of a green cloth lining; it was the Atkinson pew; near the street door, and on the south side of the centre aisle.

There were no means of warming that house until at least after the year 1822. Women brought foot-stoves in cold weather, and some have told me that pieces of very thick oak plank, thoroughly heated before coming to the house, were an excellent substitute, and long retained their

<sup>1</sup> Joseph Whitehouse, grandfather of Jesse (now living), saw the fourth house raised, and was sexton even into old age. He was succeeded by Plato Waldron, who continued until his death.

*This Jesse Whitehouse died about Jan'y 1883. When I went to Dover I used to employ him to drive me around. He did so until the summer of 1883. I knew Plato Waldron. He was a negro & very old. The bell when I was a little boy I used to visit grandfather Amos Cogswell at Dover.*



warmth. Some time after the year 1822 a great stove was purchased by Jesse Varney, trader, for the parish. It stood in the broad aisle, and its smoke-pipe was carried out of the westerly window on the southern side, over the gallery pew of Amos White, which was the corner pew. A pane of glass was removed to allow the pipe to pass through the window.

There was considerable decoration. Such were the little balustrades on the tops of the pews; the carving of the sounding-board, and the ornamental finish of the pulpit.

The house, if ever painted outside, had become very dark in the early part of this century. One of the Prentiss family, son of Col. John Waldron's fourth wife, wrote a humorous poem, being the plea of the old house for a "new coat," published in a local paper. The plea resulted in a coat of paint, but the house had become dark again before it was abandoned.

On Sunday, 29 March 1829, was the last public worship held in the fourth house. The house had been sold for \$175, and on Monday, 30 March, the steeple was taken down and the work of demolishing the house begun. The northern end, about one third, was moved by the purchaser, Samuel Woodman, to Court street, and, as I have already said, is still owned by his son, Theodore W. Woodman, of this parish.

Doubtless many saw with tender regret the removal of the old house. A few remembered the form and voice of the grave and godly Jonathan Cushing, even when he was preaching in the old Pine Hill house. More recalled the patriotic sermons which Jeremy Belknap preached from its pulpit in the days of the Revolution. There had preached Gray and Shearman. But there had ministered the devoted Clary, to whose faithful gospel many souls were owing debts of love; and its last days had been suddenly illumined by the burning zeal of the fervid Winslow.

*The fifth and present house.*—The increased population and changing social condition following the occupation of the Cochecho by the great manufacturing interests demanded a new house of worship. The old was insufficient and distasteful. These circumstances led the parish to take the following action, 31 March 1824:—

"Voted, That a Committee of the Parish be appointed to report some plan for the better accommodation of the Parish in a meeting house, either by an alteration in the present house or the erection of a new one, and the probable expense thereof; also the probable number of families who would wish to be accommodated in said house beyond the present number, and what number of pews would be taken in such new house.

"Voted, Asa Freeman, Doct. John Wheeler, James Bartlett, John Williams, Andrew Peirce, Capt. Robert Rogers, John W. Hayes, be a committee for the above purpose



The parish voted, 30 March 1825, to request the clerk to get two hundred and fifty copies of the report of this committee printed.

The report was printed. It considers the need of more accommodation by reason of increasing population, the cost of enlargement or renovation, and makes suggestions as to plans for a new building.

No immediate action ensued; but when the Unitarian secession had taken place, and had been followed, in 1828, by the erection of a house of worship of a style attractive and novel, action became necessary. The parish accordingly voted, 26 January 1829, to appoint a committee of fifteen persons

"to consult on the expediency of building a New Meeting House, & whether it shall be of brick or wood, & the probable expense, & how they shall dispose of the old Meeting House, & report at the next Meeting; and that J. Wheeler, Andrew Peirce, Z. Wyman, Francis Drew, George Pendexter, W. Palmer, Jona. Young, James Davis, Jacob Kittredge, John Riley, D. M. Christie, Samuel Watson, W. P. Drew, Asa Freeman, & Samuel Wyatt be a Committee for the foregoing purposes."

The committee reported, 16 February 1829, in favor of building a new house, "considering the decayed state of the old House"; to build of brick; the old house to be sold. On the same day the parish decided to build:—

"Voted, That the parish will build a new Meeting House of brick on the lot now occupied by the old meeting house, to contain not less than one hundred and sixteen pews or slips on the floor.

"Voted, That the Wardens be authorized and directed to sell & cause to be removed the old meeting house as soon as the necessary preparations can be made for building the new house, and that they pay over to the owners of pews in said old House the net proceeds of said sale in proportion to the appraised value of their respective pews.

"Voted, That for the purpose of defraying the expense of building said Meeting House, the Wardens of the Parish be authorized to hire, on the credit of the Parish, a sum not exceeding ten thousand dollars, in such sums & at such times as, they may think necessary for that object.

"Voted, That the Wardens for the time being, together with John Riley, Samuel Wyatt, & James Davis, be a Committee for the purpose of building said house, and that said Committee be & hereby are fully authorized to make all necessary contracts for building & completing said house, & to fix and determine on the plan & style of finishing the same."

The decision once made, the work proceeded with energy. The task of demolition began 30 March following. Meetings were henceforth held in the court-house. On the 30th of June, Mr. Asa A. Tufts wrote in his diary, "This day the walls are ready for the roof." "All the plastering in the meeting house," 3 November, "finished to-day." "The pews and all inside wood-work," 17 December, "will be done to-day." On Thursday, 31 December 1829, the new house, the one wherein we meet to-day, was dedicated to the worship of God.





The pastor, Hubbard Winslow, preached the sermon, from the text :

"Holiness becometh Thine house, O Lord, forever."

The organ was played by Mr. Bruce, of Boston. Twelve hundred persons filled the house.

The following is an exact copy of the programme :—

## ORDER OF SERVICES

FOR THE

DEDICATION OF THE MEETING-HOUSE OF THE FIRST  
PARISH IN DOVER, DEC. 31, 1829.

1. ANTHEM :

O sing unto the Lord a new song :  
Let the congregation of the saints praise him.

2. INVOCATION.

3. READING OF THE SCRIPTURES.

4. ANTHEM :

PSALM 100. Before Jehovah's awful throne, etc.

5. PRAYER.

6. HYMN :

142d Select Hymn. In sweet exalted strains, etc.

7. SERMON.

8. DEDICATORY ANTHEM :

And will the great eternal God  
On earth establish his abode ?  
And will he from his radiant throne  
Avow our temples as his own ?

These walls we to thy honor raise,  
Long may they echo to thy praise,  
And thou descending fill the place  
With choicest tokens of thy grace.

Here let the great Redeemer reign,  
With all the glories of his train,  
Whilst power divine his word attends,  
To conquer foes and cheer his friends.

Great King of glory come !  
And with thy favor crown  
This temple as thy dome,  
This people as thy own. AMEN.

9. DEDICATORY PRAYER.

10. PSALM :

117th. From all that dwell below the skies, etc.

11. CONCLUDING PRAYER.

12. DOXOLOGY :

To GOD the Father, GOD the Son, etc.

13. BENEDICTION.



The care of Mr. Asa A. Tufts, entered also in 1833 the following statistics, which I copy : —

"The length of the house to the projection in front is . . .	80 feet.
The length of projection is . . . . .	6½ "
Whole length of the house . . . . .	86½ "

"Width of the house, 68 feet; height of the walls above the underpinning, 30½ feet; height of the steeple above the underpinning, 146 feet; height of the steeple above the sidewalk, 152 feet; height of the stuccoed ceiling from the broad aisle, 30½ feet; height of the same from the floor of the gallery, 19 feet.

"The number of pews below is 114; pews in the gallery, 30; in all, 144. 310,000 bricks were used in building the walls.

"The organ, which is also owned by the parish, was built by William M. Goodrich, of East Cambridge, Mass., in 1829, and was placed in the house just before its dedication. Mr. Goodrich was the builder of the fine organ in St. Paul's church, in Boston. The organ in Dover . . . . comprises a large choir organ and a swell organ, has two ranks of finger keys and one of pedal keys. It has 13 stops (one of which contains two ranks of pipes and another three ranks), and 28 wooden and 731 metal pipes, and has now [1833] cost \$1,250."<sup>1</sup>

James Davis, of this parish, was the architect and superintendent of construction. The foundation and walls were the work of William Palmer. The wood-work up to and including the floor and pews on the floor, was taken by George Pendexter. Samuel Drew took the wood-work from the floor upwards, including windows, doors, and steeple. Albert Pendexter and Joseph Babb built the pulpit, which was copied from one in New Haven, Conn., where Mr. Winslow was educated. The painting was probably done by Michael Whidden.

November 30, 1829, John Riley, Asa Freeman, James Davis, Samuel Wyatt, Jonathan Young, Samuel Watson, and the wardens, were made a committee to appraise the pews in the new house, first ascertaining the cost of the house, including the organ. Before making the appraisal the committee was to reserve one pew as a minister's pew, and four on the floor and four in the gallery "for the accommodation of strangers, and such other persons as may be unable to provide themselves with seats." The same committee was also authorized to sell the pews at auction; no pews to be sold at less than the appraised value.

"At a meeting in the Vestry of the new meeting house," — the first mentioned, 8 February 1830, — the committee to appraise and sell pews reported, and the report was accepted. The parish voted its thanks "to Moses Hodgdon, John W. Hayes, and William Woodman, the Wardens of the Parish, and John Riley, Samuel Wyatt, and James

<sup>1</sup> The organ, it is hardly necessary to record, has been twice very materially enlarged.



Davis, associated with them as a committee for building the meeting house, for their gratuitous service and successful exertions in building and completing said house."

Well had these men deserved the thanks.

On the 1st day of May 1833, a committee reported the total cost of the meeting-house. It was \$12,760.00; and an interest account on money borrowed during the progress of the work amounted further to \$1,354.04. Total expense, \$14,114.04. To that date pews had been sold to the amount of \$12,145.62. Jacob M. Currier had paid \$100 in an exchange of land, and D. & W. Osborne had paid \$993.93 for the parsonage. These sums amounted to \$13,239.55. The deficiency was more than made up by a further sale of pews (third sale), 28 January 1836, \$500.00; and (fourth sale), 1 January 1838, \$552.00. The total amount realized by sales of pews was \$13,197.62; the cost of the church (not including interest) was \$12,760.00.

At the first sale of pews, 5 January 1830, seventy-nine pews on the floor and eight in the gallery were sold. At a second sale, 17 April 1832, twenty-three upon the floor and seven in the gallery were sold. A third sale, 28 January 1836, disposed of ten new pews in the organ gallery, with one more (No. 57) at private sale, 21 March 1836. A fourth sale, 1 January 1838, disposed of three pews upon the floor and seven in the gallery.

It is a matter of interest to many sons to see again the names of the men who built this house; not merely because they built it, but also because, in that time of division, the list tells who stood firm for the ancient faith.

The following list will give the names, the number<sup>1</sup> of the pew, the appraisal of the pew, and the amount of premium paid:—

	Value.	Premium.		Value.	Premium.
1. John Wheeler and James Davis . .	\$80		8. Andrew Peirce .	\$115	\$1.00
2. Charles Paul and Joseph Morrill .	100	\$1.00	9. James Richardson,	100	1.00
3. Asa A. Tufts . .	110	10.00	10. John Wheeler . .	100	1.00
4. Edward Sise . .	110	17.00	11. Jacob Kittredge .	110	1.00
5. Robert Smith . .	110	11.00	12. John Tapley . .	125	1.00
6. John Riley . . .	115	1.00	13. Jabez Dow . . .	130	4.00
7. Wm. Woodman .	115	1.00	14. John Williams . .	130	15.00
			15. Thos. E. Sawyer .	115	2.00
			16. John Riley . . .	105	1.00

<sup>1</sup> The numbering of pews commenced at the minister's left hand as he faced the people, ran eight pews against the west end, then seventeen pews down the church against the northern wall, up the north aisle, down and up the centre aisle ("the broad aisle"), down and up the south aisle, and then took the eight pews on the minister's right hand. The elevated figure affixed to the number of any pew denotes the number of the specific sale. Those without an elevated figure were disposed of at the first sale.



	Value.	Premium		Value.	Premium.
17. Stephen Evans . .	\$100	\$1.00	56. <sup>2</sup> John Wheeler . .	\$65	\$ .83
18. Z. Wyman . . .	100	1.00	57. <sup>3</sup> Peter Cushing . .	55	less 13.00
19. Peter Cushing and John Tapley . .	100	1.00	58. <sup>2</sup> John Riley and James Davis . .	55	
20. Joshua Ham . .	100	1.00	59. <sup>2</sup> John Riley . . .	65	less .02
21. <sup>2</sup> John Riley . . .	90	less 4.76	60. <sup>2</sup> Rufus Flagg . .	75	.95
22. <sup>2</sup> Israel Estes "and others" . . .	65	less 10.15	61. <sup>2</sup> John W. Hayes . .	85	4.46
23. . . . .	60		62. <sup>2</sup> Peter Cushing . .	100	18.15
24. . . . .	50		63. <sup>2</sup> Edmund J. Lane .	115	15.81
25. <i>Reserved.</i>			64. Wm. Hodgdon . .	125	
26. <i>Reserved.</i>			65. Joseph Hanson . .	135	
27. <sup>2</sup> Israel Estes "and others" . . .	60	less 5.15	66. Stephen S. Stone .	140	22.00
28. <sup>2</sup> John Riley . . .	65	less 3.39	67. William Plaisted Drew . . . .	140	22.00
29. . . . .	80		68. George Pendexter .	140	25.00
30. . . . .	90		69. <i>Minister's Pew.</i>		
31. Oliver S. Horne .	100		70. Charles Greene . .	140	22.00
32. Asa Freeman and Asa A. Tufts . .	100	1.00	71. Wm. Woodman . .	140	22.00
33. Andrew Steele . .	105	1.00	72. Andrew Peirce . .	130	18.00
34. Samuel Wyatt . .	105	11.00	73. Rebecca S. Foot- man . . . .	110	
35. John H. White . .	115	11.00	74. Michael Whidden .	100	13.00
36. Mrs. Nancy Per- kins . . . . .	115	12.00	75. John W. Hayes . .	105	14.00
37. Moses Paul . . .	115	14.00	76. Peter Cushing, 2d .	110	13.00
38.* Mary Reade . .	115	14.00	77. John J. Hodgdon .	115	15.00
39. Oliver S. Horne .	110	12.00	78. William Palmer . .	115	17.00
40. <sup>2</sup> Daniel M. Christie .	105	26.66	79. Philemon Chand- ler . . . . .	115	5.00
41. Andrew Peirce and Moses Paul . .	100	2.00	80. Abigail Wingate .	115	
42. John H. Wheeler .	110	12.00	81. John B. Sargent . .	105	12.00
43. Abner Caldwell . .	130	20.00	82. Hannah Ham . .	105	2.00
44. John Wheeler . .	140	22.00	83. Lydia Hayes . .	100	1.00
45. John Riley . . .	140	22.00	84. John P. Sargent . .	100	1.00
46. Daniel M. Christie .	140	19.00	85. <sup>2</sup> Jonathan Young .	90	less 2.23
47. Asa Freeman . .	140	19.00	86. <sup>2</sup> Wm. Woodman . .	80	less 5.73
48. Daniel Libbey . .	140	23.00	87. <sup>2</sup> James Davis . .	60	less 5.15
49. Eli French . . .	140	17.00	88. <sup>2</sup> John W. Hayes, Rufus Flagg, and Wm. Woodman .	60	less 9.37
50. Hosea Sawyer . .	135		89. . . . .	50	
51. Abel C. Smith . .	125		90. <i>Reserved.</i>		
52. <sup>2</sup> Asa Freeman and Asa A. Tufts . .	115	15.81	91. . . . .	50	
53. <sup>2</sup> William Palmer . .	100	14.78	92. <sup>3</sup> Nathan'l Ham and Francis Cogswell .	60	
54. <sup>2</sup> John H. Wheeler .	85	4.46	93. <sup>2</sup> John and John H. Wheeler . . .	65	less 10.15
55. <sup>2</sup> John Riley . . .	75	less .73			

\* A part of this pew was, from the beginning, occupied by George Quint until his death, and afterwards by his son. Miss Reade refused to sell, but promised Mr. Quint he should always rent a part of the pew; and her wish was obeyed by her heirs after her decease. Miss Reade was a highly respected school teacher. She died 24 January 1846.





	Value.	Premium.		Value.	Premium.
94. <sup>2</sup> Oliver S. Horne and George Pendexter . . . .	\$90	less \$5.61	104. Wm. P. Wingate .	\$110	\$7.00
95. David Sargent and Jacob Clark . . . .	100	1.00	105. Rufus Flagg . .	100	
96. John Riley and Israel Estes . . . .	100		106. Israel Estes . . .	100	5.00
97. Wm. Woodman . .	100	1.00	107. Andrew Peirce .	115	5.00
98. George Pendexter and Wm. Palmer, . . .	100	1.00	108. Joshua Banfield and John Cook . . . .	115	1.00
99. Peter Cushing . .	105	1.00	109. Moses Hodgdon (sold to Charles Ham) . . . .	115	17.00
100. Samuel Watson . .	115	2.00	110. James B. Varney .	115	18.00
101. Arthur L. Porter .	130	4.00	111. Jonathan Young .	115	16.00
102. Nathaniel Ham .	130	2.00	112. Jonathan Young .	115	16.00
103. James Davis . .	125	1.00	113. John Dame . . .	100	1.00
			114. <i>Reserved.</i>		

Pews\* in the gallery:—

	Value.	Premium.		Value.	Premium.
1. <i>Reserved.</i>			16.		
2. <i>Reserved.</i>			17.		
3.			18.		
4.			19.		
5. <sup>4</sup> Moses Paul . . .	\$45		20. <sup>4</sup> Lurandus Beach .	\$45	
6. <sup>4</sup> Daniel M. Christie, John H. Wheeler, and William Woodman . . . .	45		21. <sup>4</sup> Michael Whidden and "Alden and Morse" . . . .	45	
7. <sup>2</sup> John H. White . .	45	less \$6.18	22. <sup>2</sup> Andrew Peirce . .	45	less \$4.50
8. <sup>2</sup> Daniel Hussey . .	45	less 5.34	23. <sup>2</sup> Andrew Peirce . .	45	less 4.49
9. William Pickering Drew and Eben- ezer Meserve . . .	45	1.00	24. Andrew Peirce . .	45	1.00
10. Israel Estes . . .	45	1.00	25. Asa Freeman . . .	45	3.00
11. William Palmer .	45		26. <sup>2</sup> John Riley . . . .	45	.27
12. John W. Hayes . .	45		27. Jonathan Young .	45	1.00
13. <sup>2</sup> Peter Cushing . .	45	less 4.49	28. John Wheeler . .	45	1.00
14. <sup>2</sup> James Davis . . .	45	less 7.03	29. <sup>4</sup> Edmund J. Lane, Asa A. Tufts, and John H. Wheeler, .	45	
15. <sup>4</sup> Moses Paul, Wells Waldron, and John Wheeler . . .	45		30. <sup>4</sup> John J. Hodgdon, Samuel Wyatt, and Peter Cush- ing . . . . .	45	

In the organ gallery, made by taking in the room first used as vestry, and sold 28 January 1836, the third sale (no elevated figure need be given):—

	Value.	Premium.		Value.	Premium.
1. Robert H. Palmer, .	\$50		6. Asa A. Tufts . . .	\$50	
2. William Melcher .	50		7. Joshua Banfield .	50	
3. Widow of Andrew Steele . . . . .	50		8. John N. Watson . .	50	
4. James Duxbury . .	50		9. John H. Wheeler . .	50	
5. Wm. H. Alden and Thos. G. Morse, . . .	50		10. Moses Paul . . . .	50	

\* The numbering began at the northeast corner, and took that side of the church; then began with No. 16, at the southeast corner of the church, and ended at the southwest corner.



Changes have been made in this house, but the important ones are so recent that its early appearance is readily recalled.

The organ was at the eastern end of the house, and behind it, over the vestibule, was a "vestry," so called. The pulpit, a very handsome mahogany structure, was rather elevated, and its front was supported by the two pillars preserved from the old house. A flight of winding stairs ascended to the pulpit on either side, and doors shut the minister in. Under the pulpit (which projected from its base) was a room for the Sunday-school library and the contribution boxes,—and this dark room, into which the deacons and librarian used to disappear, was a mysterious place to us when we were boys. Behind the pulpit was a heavily draped window, but the building of a barn by Jacob M. Carrier very close to it forced its being bricked up.

The walls and ceiling were white, the ceiling being handsomely finished in stucco work. The galleries, with front higher than now, and supported on pillars now removed, were, as now, but running to the rear end of the house. A central broad aisle ran the length of the church; and two side aisles ran next to wall pews. Six tiers of straight pews occupied the floor, and at the pulpit end, on either side, a cross section of pews faced the pulpit. The pews had mahogany rails, and the ends and doors were white, but at first the front and back of each pew was left unpainted. The pews were not arranged as now, on the arc of a circle, but straight across the house. The steeple was painted white.

The tower clock, the first in Dover, was set going 1 May 1835. It was constructed by Benjamin Morrill, of Boscawen, N. H., and cost, with dials and fixtures, about three hundred dollars. The money was raised by subscriptions obtained by Mrs. Samuel Wyatt, of the "New Hampshire House."

The changes since made have not altered the proportions or general architectural appearance. Comparatively simple in its outlines, it was and is a well-proportioned, handsome, and dignified house for the worship of God.

Some changes were made in the interior before the great change of 1878. On the 23d of December 1834:—

"Voted, That the wardens be authorized and directed to remove the front gallery of the meeting-house, and to prepare a singing gallery in the room now occupied as a vestry, provided the same shall be done without any expense to the parish.

"Voted, That Asa A. Tufts be a committee to be added to the wardens to assist them in carrying the above vote into effect."

The change thus made destroyed the partition of the vestry, carried the organ back very near the front wall of the church, and made a



number of new pews in the front gallery. Asa A. Tufts, lover of music, had charge of the moving of the organ.

In the warrant for the annual meeting of 9 March 1846, was an article "to see if the parish will vote to repair the meeting-house." At that meeting, Asa Freeman, Moses Paul, and William F. Estes were made committee to report what repairs were needed. At an adjourned meeting held on the 23d, it was voted to repair the roof, whiten the interior of the walls, and purchase lamps for the house.

On the 29th of March 1852, Moses Paul, John H. Wheeler, and Wells Waldron were made a committee to report what repairs were necessary. That committee reported 26 April, and the report was accepted and ordered to be printed. A tax of twelve hundred dollars was laid upon the pews 8 May (to which one hundred and fifty dollars were added 15 May) for the roof and exterior, and a tax of five hundred dollars for internal repairs. Only necessary repairs could be taxed to the pews; new improvements must depend upon contributions. On the same 8th of May, the same committee was authorized to make the repairs. The people, during the progress of the work, worshipped in the Unitarian church or the town hall.

At a meeting held 12 November following, the committee reported that the work was done. The cost of the outside repairs was \$1,395.60 (\$1,430.70 less \$45.60 received of town for repair of clock); of the interior, including a new partition in the gallery to support the steeple, \$851.08. New (coal) furnaces had cost \$318.31; the alterations in the pulpit and galleries, and frescoing the walls, cost \$328.26.

Some of us recall the impression made by the changes. Inside, the organ had been brought forward again, and the acoustic properties of the house wonderfully improved. The galleries had lost nine inches from their top. The front and back of pews had been painted. The pulpit had lost its wings on either side, its stairs, its pillars,<sup>1</sup> and stood upon a lower and open platform. Frescoed walls had removed the painful white which had dazzled the eyes of worshippers; and fine carpets, furnished by the women of the parish, covered the aisles and pulpit floor.

The first bill for gas, dated 25 June 1859, implies that the first gas-fixtures were introduced in the spring of that year.

So the house continued until the year 1878. Then came great alterations. I hardly need recall the changes, but records are safe to keep. Would that we had the description of the little meeting-house of 1633!

I think that the principal cause of the changes of 1878 was the desire to be rid of the incubus of pew ownership. Without touching

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<sup>1</sup> These pillars, dating back to the year 1758, are still preserved.



now upon the impropriety of marking off a piece of a meeting-house as private property forever, and still calling the building a "house of God," there were other reasons for desiring to break up the system of private ownership. Under that system, it was impossible to furnish accommodations for the persons or families who came from without the list of owners. The very prosperity of the parish, under its attractive minister, chafed against the system which kept pews in private hands, and kept them there not subject to any tax or rental whatever for the support of public worship.

The need of a change had been felt and discussed for some years. The time came for practical results. The remedy, under the law, was to appraise the value of all the pews, utterly and entirely remove them, and build new. This would require the parish to pay to the pew-owners, if required, the appraised value of the pews removed.

The proceedings were taken cautiously and carefully, not because of legal difficulties, but from Christian courtesy. Unanimity was, in the moral sense, indispensable. Informal meetings were held in the chapel, and informal methods were first adopted by the people of the parish. Information was obtained of how many owners would favor such a change, and how many surrender their pews.

On the 22d of March 1876, it was —

Resolved, That James H. Wheeler, Charles H. Sawyer, and John Bracewell be a committee to see if the pews in our church can, by lease, gift, or purchase, become the property of the parish, to be let for the purpose of meeting church expenses.

On the 15th of March 1877, the same committee was continued.

An informal meeting of the members of the parish was held 13 March 1878. The committee appointed by the parish reported, setting forth the difficulties in the system of pew ownership by individuals, and approving a change to the system of ownership by the parish. A committee was then appointed — Oliver Wyatt, Samuel C. Fisher, Edmund B. Lane, Benjamin P. Peirce, and Thomas E. Cushing — "to value all the pews in the meeting-house," and to lay such estimate before the parish at its next annual meeting to be held on the 20th instant.

At the regular meeting, held 20 March 1878, the committee appointed by the parish reported that "all pew owners that can be reached have been seen or written to, to see what portion of their pews they would give to the First Parish of Dover," and gave the list of names and proportion of pew in each case.

The result was completely satisfactory, and the parish appointed a committee, — John Bracewell, Charles H. Sawyer, James H. Wheeler, Levi G. Hill, Thomas J. W. Pray, Benjamin P. Peirce, and Joseph A.





Wiggin, — “to see what sums will be contributed by pew owners or others to defray the expense of purchasing the pews and altering the meeting-house.” The committee appointed at the informal meeting of 13 March to value the pews also fulfilled their work and laid the result before the parish.

The list of pew owners at that date, March 1878, was recorded as follows :—

- |  |   |
|--|---|
| 1. John H. Nute.                           | 32. Mrs. Eliza F. Murphy.                   |
| 2. Clarissa W. Cushing, $\frac{1}{2}$ .    | 33. Estate of Ebenezer Faxon.               |
| Heirs of Jonathan Kimball, $\frac{1}{2}$ . | 34. Joshua Varney.                          |
| 3. <i>The parish.</i>                      | 35. Mrs. Rebecca E. W. White.               |
| 4. “                                       | 36. Andrew Rollins.                         |
| 5. “                                       | 37. Mrs. Susan M. Paul.                     |
| 6. Mrs. Isabel R. Haskell.                 | 38. Mary R. Welch.                          |
| 7. <i>The parish.</i>                      | 39. Oliver S. Horne.                        |
| 8. Mrs. Appia Clark.                       | 40. Heirs of Daniel M. Christie.            |
| 9. Mrs. Charlotte Nesmith.                 | 41. Ida C. Allen, $\frac{1}{2}$ .           |
| 10. Mrs. Frances A. Freeman.               | Estate of Jonathan Morrill, $\frac{1}{2}$ . |
| 11. Charles Hayes.                         | 42. Dr. James H. Wheeler.                   |
| 12. William R. Tapley, $\frac{2}{3}$ .     | 43. Charles Woodman.                        |
| John S. Tapley, $\frac{1}{6}$ .            | 44. Dr. James H. Wheeler.                   |
| 13. Henry Dow.                             | 45. Mrs. Isabel R. Haskell.                 |
| 14. Jeremiah York.                         | 46. Heirs of Daniel M. Christie.            |
| 15. Dr. Albert G. Fenner.                  | 47. Dr. Levi G. Hill.                       |
| 16. Charles W. Demeritt.                   | 48. <i>The First Church.</i>                |
| 17. Henry Y. Hayes, $\frac{1}{2}$ .        | 49. Charles H. Sawyer.                      |
| Mary Y. Hayes, $\frac{1}{2}$ .             | 50. John Bracewell.                         |
| Eliza W. Hayes, $\frac{1}{2}$ .            | 51. Oliver Wyatt.                           |
| 18. Clarissa W. Cushing.                   | 52. Mrs. Frances A. Freeman.                |
| 19. Clarissa W. Cushing, $\frac{1}{2}$ .   | 53. Jacob S. Gear.                          |
| William R. Tapley, $\frac{1}{2}$ .         | 54. Horace and Richard Kimball.             |
| 20. Estate of Ephraim Ham, $\frac{1}{6}$ . | 55. Isaac B. Williams.                      |
| Joshua Ham, $\frac{1}{6}$ .                | 56. Mary H. Thompson.                       |
| Mrs. Susan Watson, $\frac{1}{6}$ .         | 57. Clarissa W. Cushing.                    |
| Mrs. Lucy Watson, $\frac{1}{6}$ .          | 58. James H. Davis.                         |
| <i>The parish</i> , $\frac{1}{6}$ .        | 59. Heirs of Arlo Flagg.                    |
| 21. Mrs. Isabel R. Haskell.                | 60. Joseph Winkley, $\frac{1}{2}$ .         |
| 22. Edmund J. Lane.                        | John C. Tasker, $\frac{1}{2}$ .             |
| 23. <i>The parish.</i>                     | 61. Augustus Richardson.                    |
| 24. “                                      | 62. Nathaniel Twombly.                      |
| 25. “                                      | 63. Edmund J. Lane.                         |
| 26. “                                      | 64. Mrs. Elizabeth Horne.                   |
| 27. Mrs. Mary Caswell.                     | 65. Mrs. Caroline Estes.                    |
| 28. <i>The parish.</i>                     | 66. Heirs of Thomas Cushing.                |
| 29. Anastatia Hampson.                     | 67. Dr. Thomas J. W. Pray.                  |
| 30. John R. Varney, $\frac{1}{2}$ .        | 68. Samuel H. Pendexter.                    |
| Mrs. Samuel Hussey, $\frac{1}{2}$ .        | 69. <i>The parish.</i>                      |
| 31. Alfred C. Clark.                       | 70. “                                       |



71. Andrew H. Young.
72. James H. Moody.
73. Wells Waldron.
74. Mrs. Frances G. Whidden.
75. Augustus T. Coleman.
76. Thomas Nute.
77. Joseph D. Guppy.
78. Ivory Paul.
79. William L. Chandler.
80. Charles C. Hardy.
81. Simon J. Torr.
82. Joshua M. Ham.
83. John Herbert Twombly.
84. Mrs. Mary J. Bickford.
85. Mrs. Mary E. Felker.
86. George W. Benn.
87. James H. Davis.
88. Dr. Thomas J. W. Pray.
89. *The parish.*
90. " "
91. " "
92. Dr. Nathaniel Low.
93. Dr. James H. Wheeler.
94. Oliver S. Horne,  $\frac{1}{2}$ .  
Heirs of Daniel M. Christie,  $\frac{1}{2}$ .
95. Mrs. Emma L. Wendell,  $\frac{1}{4}$ .  
Mrs. Rosaline Clark,  $\frac{1}{8}$ .
96. *The parish.*
97. Joseph Hayes.
98. Daniel Pinkham.
99. John H. Kelley,  $\frac{1}{2}$ .  
Mrs. Lydia Ham,  $\frac{1}{2}$ .
100. Lydia and Horace P. Watson.
101. William S. Stevens.
102. Henry D. Freeman.
103. Mrs. Lydia Davis.
104. Joseph W. Wingate.
105. Estate of Rufus Flagg.
106. *The parish.*
107. Estate of Andrew Peirce.
108. Mrs. Esther Cook,  $\frac{1}{4}$ .  
Lucinda A. Cook,  $\frac{1}{4}$ .  
Mrs. Charles W. Thurston,  $\frac{1}{4}$ .

109. Charles Ham.
110. John R. Varney.
111. John Trickey.
112. Hannah S. Young.
113. *The parish.*
114. " "

### In the gallery.

1. *The parish.*
2. " "
3. Mrs. Isabel R. Haskell.
4. *The parish.*
5. Mrs. Susan M. Paul.
6. Heirs of Daniel M. Christie,  $\frac{1}{4}$ .  
Charles C. Coleman,  $\frac{1}{4}$ .
7. John H. White.
8. Daniel Hussey.
9. Gerish P. Drew, Sarah A. Drew,  
and Harrison Drew.
10. *The parish.*
11. Charlotte M. Palmer.
12. *The parish.*
13. Alonzo H. Quint.
14. Mrs. Lydia Davis.
15. *The parish.*
16. " "
17. " "
18. " "
19. " "
20. Mehitable E. Twombly.
21. Mary E. Wyatt.
22. Charles E. Bacon.
23. Benjamin P. Peirce.
24. Mrs. Elizabeth J. B. Knox.
25. Mrs. Abby A. Pike.
26. Frank Varney.
27. Mrs. Lydia B. Cate.
28. Eben F. Faxon.
29. Mrs. Elizabeth Horne.
30. Clarissa W. Cushing.

The total estimated value of the above was \$10,335.00.

At an adjourned meeting held 3 April, the committee appointed to obtain subscriptions for the purchase of pews and refitting the meeting-house reported. Pew property to the amount of \$5,405.05 (new valuation) would be contributed, and subscriptions for money payments at that date to the additional amount of \$2,788.50.



It was thereupon resolved that John Bracewell, Charles H. Sawyer, James H. Wheeler, Levi G. Hill, Thomas J. W. Pray, Benjamin Parker Peirce, and Joseph Alonzo Wiggin be committee with full powers to purchase the pews not given, "collecting and disbursing the money that is given, disposing of the old pews, and contracting for new pews, and who shall have the entire supervision of the arrangement of pews and alterations as in their judgment they shall deem best." The wardens were authorized to hire such sums of money as might be necessary to pay for the alterations.

The committee to make the alterations made a careful report, their work being completed 12 March 1879.

The completed work showed expenditures to be :—

Cash paid to owners for pews	.	.	.	.	.	.	\$3,765.08
" " for repairs and changes	.	.	.	.	.	.	12,611.41
							<hr/>
							\$16,376.49
Add appraised value of pews given	.	.	.	.	.	.	6,569.16
							<hr/>
Total	.	.	.	.	.	.	\$22,945.65

On the other hand, was the value of pews given, and a cash subscription of \$3,461.17.

It were needless to specify the changes which transformed our house into the church of beauty which meets your eyes to-day. Were I to indulge myself, it would be rather to suggest the contrast between the rude house of 1633 and this lavish temple of God: their walls of log, and ours adorned with the skill of the artist; their exclusion of symbols, and our pictured cross and windows of artistic hues; their music of the voice alone, and our pealing organ; their hard pine benches, and our cushioned pews of costly woods; their bare, it may have been earth, floor, and our carpeted aisles and pews; and their plain external, and our stately spire pointing to heaven. Yet the prayer and psalm and word of doctrine, in the plain log-bud of the fathers and the prayer and psalm and word in this more gorgeous house are just the same to God and us.

So many and so great were the changes that this house was re-dedicated Thanksgiving evening, 28 November 1878. I give the order of services :—



## ORGAN VOLUNTARY :

BY MRS. T. J. W. PRAY.

## ANTHEM :

"Sing Alleluia Forth."

## INVOCATION :

BY REV. ISAAC C. WHITE, of Newmarket.

## SCRIPTURE READING :

BY REV. GRANVILLE C. WATERMAN, of Dover.

## ANTHEM :

"Oh, be Joyful."

## SCRIPTURE RESPONSIVE READING :

LED BY REV. MORRIS W. PRINCE, of Dover.

LESSON 39 of the Psalter.

## SERMON :

BY REV. GEORGE B. SPALDING, D. D.

Text : 1 Timothy iii. 15. "The house of God, which is the church of the living God, the pillar and ground of the truth."

## PRAYER OF DEDICATION :

BY REV. ALONZO H. QUINT, D. D., of Dover.

DEDICATION HYMN.—*Hamburg.*

WRITTEN BY CARRIE A. SPALDING.

To Thee, O Father, wise and great,  
These walls anew we consecrate,  
With grateful hearts for blessings shed,  
Upon the winding paths we tread.

Thy guiding hand has led the way,  
Thy strong support has been our stay;  
Then let our lips thy mercies tell,  
And loud the pealing anthem swell.

Here let the voice of prayer ascend,  
As loving souls in reverence bend;  
Let words of truth fall on the ear,  
Unstained by pride, unmoved by fear!

Hallow each scene within these walls,  
Where sunlight gleams, or shadow falls,—  
Baptismal seal, or bridal ring,  
Or angel with the "dark-plumed wing."

Let consecrating vows of love  
Like incense rise to Thee above,  
And lives of holy, active zeal  
Shew the devotion that we feel.

And when our voices all are still,  
When other strains these arches fill,  
May we all reach, united bands,  
"The house of God, not made with hands."

## BENEDICTION :

BY REV. JAMES DEBUCHANNE, of Dover.





The choir consisted of :

Mrs. T. J. W. PRAY, *Organist*.

Mrs. HELEN EVERETT VARNEY, *Soprano*.

Miss HANNAH E. WYATT, *Alto*.

Mr. JOHN B. WHITEHEAD, *Tenor*.

Dr. WILLIAM W. HAYES, *Bass and Director*.

The improvements were great. But the old pews did not disappear without some wistful regrets. There were some persons left who remembered the great array in those seats on that winter night when the eloquence of Winslow thrilled their souls and the prayer of dedication had given to God the work of much self-denial. There were many who remembered how they had stood before the old pulpit and made their vows unto the Lord ; there were parents who recalled the baptismal scenes when their children had been offered to Him who laid his hands on the children of the East. Not a few had been children, and sat with their honored fathers and mothers where they should never meet again. Recollection could imagine their forms only in their accustomed places. There were widows, too, who had occupied the same pews for all the years with the departed when they had gone together to the house of God. There are sacred places. Where the noble dead have made places sacred by their faith and prayers, the places are sacred forever.

Were I to close my eyes and wait in silence, I should see again, with the inspiration of this evening, the old pews and their old occupants, — the deacons, whom I revered in my boyhood, and shall never cease to reverence, — Peter Cushing, Andrew Peirce, Edmund J. Lane, and Isaac A. Porter, — all gentle in manner and kindly in heart, and all immovable in faith and resolute in work. I should see the parents who brought my feet to this house back of my memory. Fathers and mothers would, similarly, seem here to you. Up the aisle now closed would come the ministers. Hubbard Winslow some of you would recall, — the last minister here of the fifteen to wear the robe and bands. David Root I cannot recall, as his sturdy step advances ; but Young, Barrows, Parsons, Richardson, Walker, — the living and the dead alike, are in our mind's vision, — and Spalding is alone in this house to-night of all the men of the many years.

In the recent improvements made in this house, a large expense, we have seen, was incurred, most of which was left as a temporary debt. While the parish was abundantly able to bear it, it was felt to be an unpleasant encumbrance. Accordingly, at the annual meeting, held 11 March 1880, a committee was appointed to take into consideration the payment of the debt incurred by the alterations made in the meet-



ing-house, John Bracewell "having offered," says the record, "to pay one tenth." The committee consisted of Charles H. Sawyer, John Bracewell, Levi G. Hill, William S. Stevens, Thomas J. W. Pray, James H. Wheeler, and Elisha R. Brown. At the next annual meeting, 17 March 1881, that committee reported. It stated that the debt of the preceding meeting was \$12,100, but had been speedily reduced to \$11,500. This debt had been entirely removed.

I can do no better than to quote from the report:—

"Col. John Bracewell, after the services were concluded, Feb. 6, 1881, came forward and announced his intention of moving to another and distant part of New England, where he was to engage in business. In an earnest address he appealed to the society to pay off the debt, and generously renewed his offer to pay one tenth, if the whole amount was raised at once. The time had come and the society was ready. Your committee organized for work, and in four days the whole amount of the debt was subscribed for, and within a week the additional sum of \$3,229.50 was raised. . . . Your committee found their task to be an easy and a pleasant one."

In reference to the advantages gained by the release of pews from private ownership, and their annual renting, the committee well added:—

"With a church owned by a comparatively few individuals, whose interest, in many cases, was not identified with it; a feeling of irresponsibility on the part of many; the revenue falling short of the current expenses, and a consequent annual deficit with difficulty provided for; and a building out of repair,—in the short space of two years you have got possession of and own the church property; you have beautified and adorned the church edifice; you have by the annual sale of pews raised a revenue of nearly six thousand dollars per annum, every dollar of which has thus far been paid into the treasury; the church is filled, and general satisfaction and harmony prevail; all of which seem to bespeak the future welfare and prosperity of this old parish."

In securing this needed result, it should not be forgotten that the indispensable impulse to a practical effort was made by Rev. Dr. Spalding, the pastor, in a sermon preached 10 March 1878, from 2 Chronicles vi. 10, "For I am risen up in the room of David my father, and am set on the throne of Israel as the Lord promised, and have built the house for the name of the Lord God of Israel." The subject was: Each generation has its own special burdens and duties, and by so much as it has inherited advantages and blessings from those who have gone before it, so it is bound by every prompting of gratitude, by every feeling of honor, by every impulse of that progressive spirit that has been in the past, to transmit these blessings in even fuller measure to those who came after.

Dr. Spalding preached also upon paying the debt.



*The Chapels<sup>1</sup> of the Parish.* — While there are records of church-meetings, apparently for lectures, in the days of Jeremy Belknap, the probability is that they were held in the meeting-house. Mr. Clary held prayer-meetings as early as the year 1814; in the house<sup>2</sup> of Deacon Benjamin Peirce. The first public place known as being used for such meetings was the school-room over the store of Dr. John Wheeler, still standing,<sup>3</sup> Mr. Clary officiating.

But, in March 1825, John Wheeler, agent for No. 1 school district, advertised that the school-house of that district (which was built in 1790, and which stood where the present brick house stands, at Pine Hill) would be sold at auction on Thursday, 17 March. At the sale it was bought for the use of the First Parish, and was moved, under the oversight of Asa A. Tufts, to a spot on the land of Asa Freeman and Philemon Chandler, in the rear of their buildings on Silver street. Asa Freeman then resided in what is still known as the "Freeman House." The building was speedily fitted up for religious purposes. An advertisement called a meeting of the "subscribers to the constitution of the Missionary Society of Dover, auxiliary to the New Hampshire Missionary Society," to meet "at the vestry" 16 August 1825. Here the conference meetings were held. The house was so used until the parish, when it built the present meeting-house, made a vestry over its vestibule.

But when the parish, 23 December, 1834, determined to destroy the vestry in the meeting-house by moving the organ backward, it was forced to return to the little old vestry on Silver street. Apparently the people began its use with the new year. There they remained until late in the year 1839 or early in 1840. A parish business meeting was held in the old vestry 20 October 1839; the next was held 28 March 1840, in the lower story of the "Belknap school-house," a building which stood upon the south side of Church street, and which now protrudes its hideous pillars into the sidewalk of Third street, to which spot the building was eventually removed.

Meetings were held in that Belknap house<sup>4</sup> until "Banfield's vestry" came into existence; possibly a year and three quarters.

<sup>1</sup> For many facts in this section, I am indebted to the investigations of Benjamin Titcomb Whitehouse, of Dover.

<sup>2</sup> The house is an ancient house on Silver street, now owned and occupied by William B. Nason.

<sup>3</sup> The store is now occupied by George E. Varney.

<sup>4</sup> The Belknap school-house was private property, and for a private school, in which James F. Curtis, Moses Paul, and others were interested. It was erected in 1833 or 1834, being completed in 1834. An advertisement announced that the "first term of the Belknap school" would commence 8 May 1834, with "Thomas Lane in the male department and Miss Brockway in the young ladies' department." The lower story was the one used as "vestry."



A few reminiscences of that black, weather-beaten building on Silver street, with its hard, unpainted, uncomfortable benches, yet remain. Some maternal meetings were held there, and singing schools; and, not long before its disuse, some Saturday-afternoon meetings for reciting the Assembly's Shorter Catechism. The latter was not an attractive exercise.

That old Silver street chapel or "vestry" had a peculiar fate. First, it was in the spring of 1840 moved entirely over upon the lot of Asa A. Freeman, because Philemon Chandler was about to enlarge his store and required the land. In the summer of that year it was loaned by Asa A. Freeman to the "Harrison Association" for political campaign purposes, and was moved by that association to the Coffin land where now the City Hall stands, it being placed just where the probate office now is. Samuel Drew did the work, and his bill for "moving and fitting up the old vestry," rendered 28 August 1840, was \$61.03. The great Tippecanoe campaign ended, and Mr. Freeman sold the building (to be removed) in the spring of 1841 for \$60, to David L. Drew. Mr. Drew sold it shortly after for \$75, to William Laskey, who moved it to the north side of St. Thomas street, and placed it on a lot exactly opposite to the one now occupied by the estate of Horace Littlefield, jr. It stood until the summer of 1860, when it was taken down, a few of its timbers becoming part of a building belonging to Lewis B. Laskey, back of his dwelling-house; and a dwelling-house now occupies its site.

In the year 1840 or 1841, while the Belknap house was in use, meetings were also held in a more northerly place; first, on Central street, in an upper room in the brick block,<sup>1</sup> of which the Dover bank section is now a part, and later in the block next north of Waldron street. The first-named place was, I think, over the present bank room. The latter-named place is the room where the veteran soldiers meet, in the Post of the "Grand Army of the Republic." The diary of Joshua Banfield says, 6 January 1841: "In the evening attended the prayer-meeting at the lower vestry, in Central street. This meeting has not been started but a short time. It was arranged for the purpose of accommodating those of our parish who live on the north side of the river, who cannot attend our other vestry meetings."

Both meetings, that on Central street and that at the Belknap school-house, became one in Banfield's vestry on its completion.

Then succeeded "Banfield's vestry." It still stands on the east

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<sup>1</sup> This block, including the five stores from Waldron street, was built in 1826 by James Whitehouse, who owned the store now occupied by Samuel Meserve.





side of Central street, just at the head of Williams street, a tenement house. He built it on the "Hubbard lot." He contracted, 13 May 1841, with Mr. Locke, of Barrington, for a frame thirty by forty feet. The frame was raised 21 July 1841. It was rented for certain evenings to the First Parish, 1 October 1841, for \$50 per year; and the first meeting was held there on that Friday evening.

"Our pastor's discourse on this occasion," writes Mr. Banfield, "was taken from Matthew xviii, 20: "For where two or three are gathered together in my name, there am I in the midst of them." Jeremiah S. Young was then the pastor. A Sunday-evening prayer-meeting was held there two days after, with a large attendance.

Nineteen years passed away in that "vestry." The parish had no exclusive rights there, and it was often rented for temperance meetings, for debating societies, for political caucuses. The room was not attractive; its ceiling was low; its seats were rude and hard; its walls grew dingy. But not a few, none the less enjoying the tasteful and commodious chapel of to-day, remember when a beauty from heaven illumined Banfield's vestry.

Still, a new house, and to be owned by the parish, was imperatively needed. And, 24 March 1860, it voted, "That the Parish will purchase a lot of land and build a vestry on the same."

Joseph W. Welch, Joseph Mann, Joshua Banfield, John R. Varney, Silas Moody, Edmund J. Lane, and Richard N. Ross were made a committee to procure plans and estimates.

The following persons had "signed an obligation to aid in building a vestry," viz.: Edmund J. Lane, Richard Kimball, Oliver Wyatt, John H. Wheeler, Joseph W. Welch, William Woodman, Peter Cushing, jr., Robert H. Cushing, Amos D. White, 2d, William Horne, John P. Mellen, Levi G. Hill, Asa Freeman, James M. Horne, John R. Varney, Wells Waldron, George Quint, Charles W. Rollins, John B. Sargent, Silas Moody, James H. Wheeler, Thomas J. W. Pray, William Palmer, Joseph Mann, Alphonso Bickford, Nathaniel Low, Andrew H. Young, W. L. Thompson, Thomas H. Cushing, Nathaniel Twombly, William F. Estes, Thomas Tash, John L. Platts, Moses Paul, Andrew Peirce, and John Mack; and these persons were made a committee to purchase land and build a vestry or chapel.

The chapel was quickly erected. Everett Hall built the stone foundation, — James Whitehouse (now living) and John Drew assisting in the brick underpinning, which was done 7 May to 17 May. The wood-work was built by "Chesley Brothers" of Durham.

When the final report of cost was made, it appeared that the total amount was \$4,323.06; of which sum the land cost \$1,000.



The house was dedicated Sunday evening, 2 December 1860.<sup>1</sup> A church record of that date says :—

“The new chapel recently erected by the First Parish in Dover for the use of the church, upon the lot of land formerly owned and occupied as a garden by Mr. Nathaniel Young, on Central street, was dedicated with appropriate services. The Rev. Mr. Richardson being confined to his bed by a typhoid fever, the Rev. A. H. Quint took charge of the meeting. Deacon Andrew Peirce, Deacon Joshua Banfield, and Asa Freeman made remarks, and Rev. Mr. Quint addressed the people.”

The following hymn, written for the occasion by Miss Charlotte M. Palmer, of this parish, was sung :—

With joy, in Thy blest name we come,  
 O Lord, to dedicate to Thee  
 This house, our spiritual home,  
 Our social altar here to be.

Within these sacred walls do Thou  
 Thy blessed influence make appear,  
 Both when we at Thy foot-stool bow  
 And when we sing Thy praises here.

Here may the sinner find the way  
 That leads him to the Saviour's fold;  
 And here may saints delight to stay  
 To hear Thy love and mercy told.

From hence, O Lord, this sacred place  
 Shall be a holy shrine to Thee;  
 Accept our vows; bestow Thy grace;  
 Thine shall the praise and glory be.

It is in place here to record the date when the *Sabbath school* was commenced. I wish I could give its history, but not even a list of superintendents, I fear, is obtainable. But the date of its origin is safe. A notice of its intended opening was published, and is worth copying :—

“SABBATH SCHOOL.

“Parents and guardians of children are respectfully informed that the school will commence at the Court House on Sabbath morning, Aug. 16, 1818, at 9 o'clock, at which time and place they are requested to send such of their children as are capable of reading in a class. The books to be used will be the Bible or Testament, Psalms and Hymns, Catechism, etc.

[Signed by] Joseph W. Clary, John W. Hayes, Amos White, Andrew Peirce, William Woodman, Committee.”

<sup>1</sup> An excellent vote was passed by the parish, 4 April 1871 :—

“Voted, That the wardens be instructed not to allow the chapel to be used except for parish purposes.”



The following notice was also published : —

“SABBATH SCHOOL.

“Those persons and guardians who are desirous that their children should attend the Sabbath school, and who are not able to furnish them with suitable clothing, are requested to send them to the chamber over Dr. Wheeler’s store, on Thursday afternoon at 3 o’clock, dressed in the best clothes they may have, when they will be met by ladies connected with the school, who will take immediate measures to furnish them with what additional clothing may be found necessary.

“Any lady who may have any article that may be useful for clothing for these children will confer a favor by sending it to Dr. Wheeler’s house by noon, Aug. 20, 1818.”

The school commenced at the date announced. Its last session for the year was on the first day of November. The “average no. of scholars” had been “about 110.” The lessons had been in “the Scriptures, Hymns, and Watts’ Catechism.” Number of verses of Scripture committed to memory and recited, 9,934; of verses of hymns, 6,029; answers in the catechism, 5,366. In addition, “many of the scholars recited the whole of the Assembly’s Catechism.” The school had two sessions a day, opening at nine o’clock in the morning, and immediately after public worship in the afternoon. Such was the Sunday school in its beginning.

When it recommenced, on the first Sunday of May, 1819, it met in  
 • “Rev. Mr. Clary’s meeting-house.”

#### IV. THE MINISTERS OF THE FIRST PARISH.

An exhaustive account of the ministers of this parish would include much history of the church which is not now pertinent; at least it would involve a mingled history of church and parish. The church’s commemoration of its own two hundred and fiftieth anniversary five years hence will then furnish to some person the appropriate time and theme. But even now it is well to put upon this record the names and dates of service of the ministers. Some general facts may also be noticed.

One fact is, that this parish has always enjoyed settled pastorates, rather than the service of “acting pastors,” or “stated supplies.” In no instance has it departed from this congregational principle and method.

Another fact is, that the ministers of that parish have been, with but a single exception, men of liberal education, — “college bred” was the old term. You and your forefathers have alike desired for your pulpit men of learning; men trained in the culture of scholars; men able to keep pace with the progress of thought, whether adopting or rejecting



new things. It is noticeable that the first six ministers here were graduates at the University of Cambridge, England, some of the six being from that nursery of the evangelical faith, Emmanuel College, which will celebrate its tercentenary next year; and a minister of Oyster River was from Oxford. The second six ministers were all graduates of Harvard College, in the American Cambridge. It was not until the parish was more than two hundred years old that it called one pastor not a graduate of a college; but that one had added to a classical training all the study and culture of a theological school of the highest rank.

Nor is it without interest that our first six ministers were each ordained by some bishop of the Church of England, and had been in the service of the ministry in that church and that land.

One would love to dwell in thought upon the line of godly men; from the saintly Leverich, who, with the culture of the university, united a zeal which led him to this then wilderness, and later to consecrate his gifts to missionary service among the Indians, — to the latest one, who has but just gone from your pulpit and your homes. But I cannot indulge such thoughts now. I will content myself with formal record.

WILLIAM LEVERICH,<sup>1</sup> a native of England, graduated at Emmanuel College, Cambridge, England, in 1625, A. M. 1629. He was ordained in England, but I have not yet found the date or place. "An able and worthy puritan minister," he came here in 1633, as already described. His support, tradition says, proved inadequate; and in 1635 he removed to Boston, where he was received member of the First Church, 9 May 1635. He was at Duxbury a short time, and then went to Sandwich, where he is shown to be in 1637 by a petition signed by him with others. At Sandwich he interested himself in work among the Indians, and learned their language. For some years he was employed to teach the Indians by the commissioners of the United Colonies. He was in Sandwich until 1652. In 1653 he was at Oyster Bay, Long Island, in the employ of a missionary society. In the year 1653, Assiapum, *alias* Moheness, conveyed to Peter Wright, Samuel Mayo, William Leverich, and others, a large tract of land at Oyster Bay for £4 sterling and various supplies. In 1654 he removed his goods by boat from Sandwich to Oyster Bay. In 1658 he settled in the near town of Huntington, but retained his interest in the Indians. There he remained until 1669 or 1670, when he removed to Newtown,

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<sup>1</sup> I spell his name as it was recorded on the books of Emmanuel College, and as given in the official records of Massachusetts.





L. I., where died 19 June 1677. He left two sons; Eleazer, who died without issue, and Caleb. Cornelius A. Leveridge, scientist and author, now living at Cranford, Union co., N. J., is a descendant.

GEORGE BURDETT, second minister, a native of England, graduated at Sidney-Sussex College, Cambridge, about 1620. "Being a priest in holy orders, he had, from 1626 to Feb. 1633-4, exercised preaching in Brightwell, Saffron-Walden [co. Essex], and Havering [co. Essex]." He became "lecturer" in the Established Church at Great Yarmouth, co. Norfolk, at a salary of £100 per year, for perhaps two years. In 1634, Feb. 18, he was arraigned in the High Commission Court, upon charges of "schism, blasphemy, and raising new doctrines in his sermons as lecturer." The specifications imply some degree of puritanism. He was suspended, and on or about April 1635 he left Yarmouth and came to America; was admitted member of the church in Salem, Mass., and preached for nearly two years, with great acceptance. He was made freeman there 2 September 1635. He came to Dover, apparently in 1637, and became minister here. The same year, by vote of a "combination" for government, he was chosen governor. He was a man of attractive address and abilities, but, his correspondence with Archbishop Laud (beginning in 1635)<sup>1</sup> and some grave misconduct, being discovered, he hastily removed to Agamenticus, where also he became governor. The coming of Thomas Gorges in 1640 removed him from power. In February 1641 he was at Pemaquid; but in that spring he returned to England. He there joined the royalist forces in the civil war, was taken by the parliamentarians, and put in prison. This is the last known of him.

HANSERD KNOLLYS, third minister, was born in Cawkwell, Lincolnshire, England, in 1598, and graduated at Emmanuel<sup>2</sup> College, Cambridge. He then was chosen master of the free school at Gainsborough, Lincolnshire. He was ordained by the bishop of Peterborough as deacon 29 June 1629, and presbyter the day following. The bishop of Lincoln presented him with the vicarage of Humberstone, where he was unwearied in labors. He held the living "two or three years," when he resigned it because he had become scrupulous of "the lawfulness of using the surplice, the cross in baptism, and the admission of persons of profane character to the Lord's Supper." For two or three years longer he preached in various churches, by the bishop's good-nature. But about the year 1636 he openly espoused puritanism. He suffered

<sup>1</sup> Two of his letters to Laud, dated respectively December 1635, and 29 November 1638, are preserved in the Public Record Office in London, of which I have certified copies.

<sup>2</sup> So say some authorities. But Mr. F. B. Dexter places him at Catherine Hall College, without graduation.



from imprisonment and other harassings, and in 1638 he left England, leaving Gravesend, with "six brass farthings," 26 April 1638, in Capt. Goodlad's ship, and arriving at Boston about the 20th of July. The Massachusetts ministers thought him affected with antinomianism. He worked "daily with my hoe" for several weeks. Then, two persons from this town happening to be in Boston, invited him to come hither. He came, but Burdett forbade him to preach. On that ruler's removal, he became pastor, and in December 1638 organized the FIRST CHURCH. He had some troubles with Massachusetts, but the two became reconciled. Thomas Larkham came here in 1640, and became an associate; but differences between them resulted in Mr. Knollys's withdrawal in 1641. Rev. Hugh Peter, then visiting Dover, wrote by him to Governor Winthrop, recommending the bearer, and saying, "Hee may [be] useful without doubte, hee is well gifted, you may do well to heare him at Boston"; and advised that Mr. Knollys "and three or four more of his friends may haue the liberty of sitting downe in our Jurisdiction." This recommendation, from Governor Winthrop's own relative by marriage, answers all intimations that he left Dover suddenly and in disgrace. At first he proposed to go, with others, to Long Island, but, on the solicitation of his aged father, returned to England, reaching London, 24 December 1641.

Mr. Knollys, in England, was known as a most godly man. He became a Baptist; was stoned, fined, and imprisoned; was now a successful teacher, and then pastor of a congregation of a thousand persons; was a chaplain in the army and a fugitive on the Continent; a great leader of his denomination, and hated by his adversaries. He died pastor of the church at Broken Wharf, Thames street, London. He had lost his wife and only son. He died "in a transport of joy," 19 September 1691, ninety-three years of age. The First Church here may well be proud of the memory of its earthly founder, whose body was laid in Bunhill Fields.

Mr. Knollys was a learned scholar, and published<sup>1</sup> twelve works, one of which was a Latin, Greek, and Hebrew grammar; but the chief to us is his autobiography. The Baptists in England in 1845 organized a publication society known as the "Hanserd Knollys Society." Copies of his original portrait are in this city.

THOMAS LARKHAM, fourth minister, was born in Lyme, Dorsetshire, England, 4 May 1601; graduated B. A. and M. A. at Trinity Hall, Cambridge. He was settled first at Northam, near Barnstaple, England, but was so worried by vexatious prosecutions that he came to America. "Not favoring the discipline" in Massachusetts, he came

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<sup>1</sup> See Brook's Puritans.



to Dover in 1640. Attractive as a preacher, he soon became colleague with Mr. Knollys; but their differences in doctrine, worship, and discipline became troublesome. Mr. Larkham plainly favored some of the methods of the Church of England. Mr. Knollys departing early in 1641, Mr. Larkham remained pastor until, at least, late in 1642.

He then returned to England, apparently in 1642, and was settled in the ministry at Tavistock, Devonshire. His biographer states that the Earl of Bedford, who had the right of presentation, offered to give it to such person as the people might select, and that Mr. Larkham was thus selected. Here he bore an excellent character. "A Man of great Piety and Sincerity," Calamy calls him. He was ejected under the Act of Conformity, 1662, and thenceforth suffered great trouble from persecutions. He died in 1669, at Tavistock, in the house of a son-in-law, where he was concealed through fear of arrest. His biographer says that the malice of his enemies would have prevented his burial in the parish church, but that the steward of the Earl of Bedford interfered and had him interred "in that part of the chancel belonging to that noble family." His son, Rev. George Larkham, who graduated at Trinity College, Cambridge, and who was also ejected in 1662, died at Cockermouth, 26 December 1700, aged seventy-one years, leaving a numerous family.

Mr. Larkham published three works: 1. A Discourse<sup>1</sup> of the Attributes of God, in sundry Sermons. 2. The Wedding Supper. 3. A Discourse of paying of Tythes.

DANIEL MAUD, fifth minister, born about 1585; was graduated at Emmanuel College, Cambridge, England, in 1606. "A good Man," says Hubbard, "and of a serious spirit, and a quiet and peaceable disposition"; had been a minister in England, arrived at Boston in 1635, was admitted freeman 25 May 1636, and officiated as schoolmaster of the Boston Latin School for some years. He came to Dover early in 1643, being recommended by the ministers in answer to the request of the people of Dover. He died in 1655, his will being dated 17, 11 mo., 1654, — that is, 17 February 1655, — and proved 26 June 1655.

JOHN REYMER, sixth minister, born in Gildersome, parish of Batly, co. York, England, in 1600; was graduated at Magdalen College, Cambridge, in 1625, was ordained in England, came to America in or near 1635, settled in Plymouth, Mass., in 1636, left that place in November 1654, passed the winter in Boston, and settled in Dover in 1655. Fitch<sup>2</sup>

<sup>1</sup> Of this work, a small quarto of five hundred and twenty pages, published in 1655, a learned work with a Latin preface, I have a copy.

<sup>2</sup> Fitch's Manuscript. Rev. Jabez Fitch, of Portsmouth, N. H., prepared some historical notes on New Hampshire, and the manuscript is in the collections of the Massachusetts Historical Society. Mr. Fitch, H. C. 1694, was pastor at Portsmouth from 1725 until his death, 22 November 1746.



says : "He is said to have been a very worthy Divine, for learning and other ministerial accomplishments." The record of the First Church in Plymouth says: "He was a man of meek and humble spirit, sound in truth, and every way irreproachable in his Life and Conversation. He was richly accomplished with such Gifts and Graces as were befitting his place and calling, being wise, faithful, grave, sober, a Lover of good men, not greedy of the matters of the world, armed with much Faith, Prudence, and Meekness, mixed with much Courage in the Cause of God; was an able, faithful, and laborious Preacher of the Gospel, and a wise orderer of the affairs of the Church, and had an excellent Talent in training of Children in a catechetical way in the Grounds of the Christian Religion."

During the last few years of his life he was assisted by his son and successor, John Reyner, jr. He died 20 April 1669, aged sixty-nine. His will was dated 19 April and proved 30 June, his widow Frances being executrix. He owned and bequeathed an estate in his native parish of Batly, Yorkshire, England.

JOHN REYNER, JR., seventh minister, son of his predecessor, John Reyner, by wife Frances (Clarke), was born, probably in Plymouth, in 1643; was graduated at Harvard College in 1663, and became assistant to his father about 1667. Upon his father's death he was invited, 22 July 1669, to officiate for one year; he accepted, and evidently continued until his death; although not regularly settled until 12 July 1671. He died, apparently in Dover,<sup>1</sup> 21 December 1676, "of a cold and fever," says Hull's diary, "that he took in the field among the soldiers." "Among the soldiers" doubtless refers to his accompanying the expedition eastward of Captains Syll and Hathorne, who reached Dover, with Massachusetts forces, 6 September 1676, and who participated in the momentous "sham fight" on the next day. The expedition then proceeded into Maine. Mr. Reyner's wife was Judith, daughter of Edward and Joanna Quincy, of Braintree, Mass., born 25 June 1655. The young wife soon followed him. She died aged twenty-five years only.

Fitch says of Mr. Reyner, "he possessed a double portion of his father's spirit."

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<sup>1</sup> Braintree has usually been said to be the place of his death. I do not know the authority; but Hull, in Boston, a connection by marriage, records, "We heard not that he was sick until Friday, about nine at night, and Sabbath morn comes William Furbur and brings news of death. After last exercise [public worship], father dispatches Tim to Braintree." Now (1) William Furbur, who brought the news, was a *Dover man*. (2) If sick at Braintree, they would have heard of his dangerous sickness earlier; and of a death occurring Thursday, much earlier than Sunday. (3) Sending a messenger from Boston to *Braintree* implies notifying Mrs. Reyner's father, who came to Boston (says Hull) on Monday, but concluded, on account of his own condition, to send Furbur back with letters only. The impression is plain.





JOHN PIKE, eighth minister, son of Robert and Sarah (Sanders) Pike, was born in Salisbury, Mass., 13 May 1653; was graduated at Harvard College in 1675, came to Dover "for the work of the ministry" 1 November 1678, and was settled 31 August 1681. He was absent some of the time during his settlement here on account of the Indian wars, and he was chaplain at Pemaquid Fort, October 1694 to July 1695; but he died here in the pastorate 10 March 1709-10. His wife, Sarah, daughter of Rev. Joshua Moodey, died 24 January 1702-3. His will was dated 6 March 1709-10.

Fitch says: "A person of good Learning, pleasant in Conversation, and much mortified to the World." Belknap<sup>1</sup> says: "He was esteemed as an extraordinary preacher, & a man of true godliness. He was a grave and venerable Person, & generally preached without notes. Those who were acquainted with him have given him the Character of a very considerable Divine, & some of his manuscript sermons are yet in being & much esteemed. Mr. Wise, of Berwick, used to say that Mr. Pike never preached a sermon but what was worthy of the press."

His very valuable journal, from 1678 to 1710, is extant, and has been printed, with full notes, by the Massachusetts Historical Society.

NICHOLAS SEVER, ninth minister, son of Caleb and Sarah (Inglesby) Sever, was born in Roxbury, Mass., 15 April 1680; graduated at Harvard College in 1701, and was ordained at Dover, 11 April 1711. He resigned his charge in the spring of 1715, on account of an almost total loss of voice. From 1716 to 1728 he was tutor in Harvard College, and fellow 1725 to 1728. In 1728 he removed to Kingston, Mass., and in 1731 he was appointed judge C. C. P. in Plymouth co., Mass., a station for which he proved himself eminently qualified, and which he held until 1762. He died 7 April 1764. Mr. Sever owned a tract of land in Dover covering the spot where the building once the "Dover Hotel" now stands, and he probably lived there. Descendants of Mr. Sever are in Massachusetts.

JONATHAN CUSHING, tenth minister, son of Peter and Hannah (Hawke) Cushing, was born in Hingham, Mass., 20 December 1690; Harvard College, 1717; was ordained here 18 September 1717. He preached occasionally at the Neck for a few years, but mainly at Cochecho, and, after 1720, altogether at the latter place; lived on Pine Hill, where his well remains. He "sustained the character of a grave and sound preacher, a kind, peaceable, prudent, and judicious pastor, a wise and faithful friend," says his colleague and successor, Jeremy

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<sup>1</sup> Manuscript church records.



Belknap. In personal appearance, memory, in 1834, said he was "a large stout man," and of dignified presence.

Dr. Belknap's diary says: "March 24, 1769. Watched with Mr. Cushing. 25. Mr. Cushing died. 27. Met Selectmen at Mr. Cushing's about funeral. 30. Funeral. Dr. Langdon preached sermon, Heb. 7:23; April 2. Easter. Preached Mr. Cushing's funeral sermon." The sermon had no biographical allusions. Mr. Cushing's tomb is on Pine Hill. He left descendants. The late venerated Deacon Peter Cushing was one. So was Rev. Jonathan P. Cushing, president of Hampden Sidney College, Va.; and others are of this congregation.

JEREMY BELKNAP, D. D., eleventh minister, son of Joseph and Sarah (Byles) Belknap, was born in Boston, Mass., 4 June 1744 (O. S.); graduated at Harvard College in 1762 (Doctor of Divinity, H. C. 1792); was ordained here 18 February 1767, being colleague with Jonathan Cushing. Twenty churches were in the council of ordination, of which Mr. Cushing, then over seventy-six years of age, was moderator, and Dr. Samuel Langdon, of Portsmouth, was scribe. The services by which, says a report in a newspaper, he was "ordained to the work of the ministry in this place, and the office of a pastor of the church here," were as follows: Opening prayer, by Rev. Nathaniel Robbins, of Milton, Mass.; sermon, by Rev. Samuel Haven, of Portsmouth, from 1 Timothy iv. 15; ordaining prayer, and charge to the pastor, by Rev. Mr. Cushing; right hand of fellowship, by Rev. James Pike, of Somersworth; and closing prayer, by Rev. Samuel Langdon, of Portsmouth.

Mr. Belknap became the pastor on the death of Mr. Cushing, in 1769. He lived, as already stated, on Silver street. A church, a street, and a school-house and school here commemorate his name. His care in collecting scattering records of this church and parish has given us invaluable results. His service by speech and oratory in the war of the Revolution was of great value to the country. He wrote here his great work, the "History of New Hampshire," a classic in its line; and he was author, then and later, of numerous other works.

His connection with this parish terminated 11 September 1786, and he was installed pastor of the Federal street Church (afterwards Dr. Channing's), Boston, 4 April 1787. He died, of paralysis, 20 June 1798. One of his great services in Boston was the founding of the Massachusetts Historical Society, whose library contains his manuscripts, of the greatest historical value.<sup>1</sup>

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<sup>1</sup> Among them are diaries covering much of his Dover life; to which, with his other papers, I have been given kind access by that society. I may recall with pleasure the fact that I was a resident member from 8 July 1858 until the membership legally ended by my removal from the State of Massachusetts.



As Dr. Belknap's biography has been published, it is needless to add particulars here.

ROBERT GRAY, twelfth minister, son of Robert Gray, was born in Andover, Mass., 9 October 1761; was a soldier of the Revolution; graduated at Harvard College in 1786, and was ordained over this church 28 February 1787. He married, 27 March 1787, Lydia, daughter of Peter and Ann (Adams) Tufts, of Charlestown, Mass., who was born 10 June 1762; she was sister of Asa Tufts, father of Asa A. Tufts, now of this city. His connection as pastor ceased 20 May 1805. While pastor here, he also was some time teacher at Pine Hill school-house. He preached afterwards in the western part of Barrington, though he was never again settled, and died in Wolfeborough, N. H., 25 August 1822. He published a sermon at the ordination of Rev. Daniel Stone, at Hallowell, Me., 21 October 1795; a Thanksgiving sermon; and a N. H. Election sermon.

CALEB HAMILTON SHEARMAN,<sup>1</sup> thirteenth minister, son of Samuel and Betsey (Hitchcock) Shearman, was born in Brimfield, Mass., 19 November 1779; graduated at Brown University in 1803; was ordained here 6 May 1807. His connection as pastor formally closed by council which ordained his successor, 7 May 1812. He went into business here as trader, for a short time, but left Dover about 1814, and he died in 1815, somewhere in Virginia, where he was buried.

He married, 24 December 1810, Sophia M., daughter of Nathaniel (M. D.) and Mary (Mellen) Parker, born 20 January, 1789. After his decease, she married, 2d, her cousin Thomas Parker, of Reading, Mass., where descendants now live, and where she died 3 December 1845.

JOSEPH WARD CLARY, fourteenth minister, son of Dr. Isaac Ward Clary, was born in Rowe, Mass., 21 November 1786; in early life removed with the family to Hartford, N. Y.; graduated at Middlebury College in 1808, and at Andover Theological Seminary in 1811. He was ordained pastor here 7 May 1812. Rev. Joseph Buckminster, D. D., of Portsmouth, was scribe of the council; but he died in the following month, and no records could be obtained; it is known, however, that Rev. Leonard Woods, D. D., of Andover, Mass., preached the sermon. Mr. Clary was dismissed by mutual council, 6 August 1828, and on the 29th of November following was installed pastor at Cornish, N. H. He resigned in the autumn of 1834, because of increasing infirmities of body, and he died in Cornish, 13 April 1835. He was reinterred on Pine Hill, 19 December 1835, by desire of this church, which also

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<sup>1</sup> The name is sometimes given *Sherman*, but I follow his own early use. Nor does the middle name appear in the records of Brimfield, nor in the Brown catalogue of early date.



erected a monument to his memory, "in grateful remembrance," says the inscription, "of the exemplary piety and faithful ministerial labors." "Mr. Clary," said Rev. Jonathan French in his funeral sermon, "was a great blessing to Dover, and prepared the way for his successor to labor advantageously." "His sermons," wrote Asa A. Tufts, in the record, "were ably written; his piety elevated; his doctrine sound; his disposition kind and forgiving, and his mind remarkably pure. He sowed much good seed in this place, and his memory is cherished with great affection by many here."

Rev. Timothy Farrar Clary, now of Boston, Mass., is his son.

HUBBARD WINSLOW, D. D., fifteenth minister, son of Nathaniel and Anna (Kellogg) Winslow, was born in Williston, Vt., 30 October 1799; graduated at Yale College in 1825, and Yale Divinity School in 1828. He received the degree of D. D. from Hamilton College in 1858. He was ordained pastor here 4 December 1828. Fourteen churches were on the council. Rev. Benjamin B. Wisner, D. D., of Boston, Mass., was moderator, and Rev. Jonathan French, of North Hampton, was scribe. The parts of the service were: Invocation, by Rev. Jacob Cummings, of Stratham; sermon, by Dr. Wisner; ordaining prayer, by Rev. Abraham Burnham, of Pembroke; charge to the pastor, by Rev. Israel W. Putnam, of Portsmouth; right hand of fellowship, by Rev. Robert Page, of Durham; address to the people, by Rev. David Sanford, of Newmarket; and concluding prayer, by Rev. Isaac Willey, of Rochester.

In the midst of a promising revival his health failed, and he was dismissed 20 November 1831. He was installed pastor of Bowdoin street Church, Boston, Mass., 26 September 1832, and dismissed in March 1844. In 1854, he accepted the pastorate of the Presbyterian church, Geneva, N. Y., and stayed two years, adding nearly two hundred members to the church. His health failing, he resigned. While in our pulpit, he published "Three Sermons on the Trinity," and an historical discourse embracing a history of the First Parish, Dover, from 1633 to 1831. He was in active service many years, especially in charge of seminaries for the liberal education of young ladies. He published various works, mainly educational. He died at Williston, Vt., 13 August 1864.

DAVID ROOT, sixteenth minister, was born in Piermont, N. H., 17 June 1791; was graduated at Middlebury College in 1816; received his theological education principally under the direction of the Rev. Dr. Nathan S. S. Beman, late of Troy, N. Y.; labored as a missionary some time in Georgia; was ordained pastor of the Second Presbyterian church in Cincinnati, Ohio, 4 September 1819; resigned his





charge in 1832, and was installed pastor of this church 6 February 1833. Sixteen churches were on the council, of which Rev. Josiah Webster, of Hampton, was moderator, Rev. John Smith, of Exeter, scribe, and Rev. Samuel W. Clark, of Greenland, assistant scribe. The invocation and reading of Scriptures were by the moderator; prayer, by Rev. Isaac Willey, of Rochester; sermon, by Rev. Edward L. Parker, of Derry; installing prayer, by Rev. Jonathan French, of North Hampton; charge to the pastor, by Rev. John Smith, of Exeter; right hand of fellowship, by Rev. George C. Beckwith, of Portland, Me.; and concluding prayer, by Rev. James A. Smith, of Great Falls.

Mr. Root's pastorate ended 4 September 1839. While here, he published seven sermons, one of which was a valuable bicentennial discourse in 1838.

After leaving Dover, Mr. Root was for a few months an anti-slavery agent in Massachusetts. He then preached in Philadelphia, Pa., one year. He was installed pastor of the First Church in Waterbury, Conn., 6 July 1841; dismissed in 1844; was installed pastor of the Third Congregational Church in Guilford, Conn., 1 January 1845; dismissed 6 April 1851. In 1851 he relinquished labor, and took up his residence in New Haven, Conn. He died in Chicago, Ill., 30 August 1873. A man of great power.

JEREMIAH SMITH YOUNG, seventeenth minister, was born in Whites-town, N. Y., 10 September 1809; in early life was in mechanical work; received his theological education at Andover, where he graduated in 1839; was ordained pastor here 20 November 1839. Nine churches were on the council, of which Rev. Jonathan French, of North Hampton, was moderator, and Rev. Andrew Rankin, of South Berwick, scribe. The invocation and reading of Scriptures were by Rev. Samuel Nichols, of Barrington; prayer by Rev. Francis V. Pike of Rochester; sermon by Rev. Edwin Holt, of Portsmouth; ordaining prayer by Rev. Jonathan French; charge to the pastor, by Rev. John R. Adams, of Great Falls; address to the people, by Rev. John K. Young, of Meredith Bridge; and concluding prayer by Rev. Alván Tobey, of Durham. His pastorate was successful, but it ended, 4 September 1843, by reason of his serious ill-health. He was never again settled, but in time engaged in manufacturing. He died in Somerville, Mass., 26 April 1861.

HOMER BARROWS, eighteenth minister, son of Branch and Rebecca (Clark) Barrows, was born in Wareham, Mass., 19 December 1806; was graduated at Amherst College in 1831, and at Andover Theological Seminary in 1834; was ordained pastor of the Second Church in Middleboro, Mass., 1 June 1836; left that place in 1842; was stated sup-



ply at Norton, Mass., for three years, and was installed pastor of this church 9 July 1845. Twelve churches were upon the council, of which Rev. Jonathan French, of North Hampton, was moderator; Rev. Rufus W. Clark, of Portsmouth, scribe; and Rev. Alvan Tobey, of Durham, assistant scribe. The reading of the Scriptures was by Rev. William J. Newman, of Stratham; prayer, by Rev. Alvan Tobey; sermon, by Rev. Israel W. Putnam, D. D., of Portsmouth; installing prayer, by Rev. Jonathan French; charge to the pastor, by Rev. David Root, of Guilford, Conn.; right hand of fellowship, by Rev. Benjamin R. Allen, of South Berwick, Me.; and concluding prayer, by Rev. Rufus W. Clark. After a useful pastorate, he was dismissed 5 July 1852. He was installed pastor of the church in Wareham, Mass., 27 October, 1852, and dismissed in 1859. From 1859 to 1869 he was acting pastor at Plaistow, N. H., and the same at Lakeville, Mass., 1869 to 1872. He then went to Andover, Mass., to reside, and died there 1 April 1881.

BENJAMIN FRANKLIN PARSONS, nineteenth minister, son of Jotham and Olive (Greenleaf) Parsons, was born in Wiscasset, Me., 21 June 1820; was graduated at Bowdoin College in 1841; received his theological education at New York and Bangor, graduating at Bangor Theological Seminary in 1846. He was ordained as the first minister of the Congregational Church at Watertown, Wis., 25 January 1847; installed as first pastor of the First Church, at Waukegan, Ill., 1 November 1848; resigned his charge in October 1852, and was installed pastor of this church, 12 January 1853. Twelve churches were on the council, with one minister specially invited. Rev. Benjamin R. Allen, of South Berwick, was moderator, and Rev. Edward E. Atwater, of Salmon Falls, scribe. The invocation and reading of Scriptures were by Rev. John M. Prince, of Georgetown, Mass.; prayer, by Rev. Asa Mann, of Exeter; sermon, by Rev. Swan L. Pomeroy, D. D., of Boston, Mass.; installing prayer, by Rev. Benjamin R. Allen; right hand of fellowship, by Rev. James T. McCollom, of Great Falls; address to the people, by Rev. Alvan Tobey, of Durham; concluding prayer, by Rev. George Spaulding, of Rochester. He was dismissed 8 July 1856, and on 3 September 1856 became pastor of the Belknap Church in this city, from which he was dismissed 24 October 1861. He is still in ministerial service, and from November 1874 to 1877 was acting pastor of the church in Woonsocket, R. I.; from 1877 to 1880 was acting pastor at Webster, Mass.; his home is in Derry, N. H.

ELIAS HUNTINGTON RICHARDSON, D. D., twentieth minister, son of Daniel and Mary (Huntington) Richardson, was born in Lebanon, N. H., 11 August 1827; was graduated at Dartmouth College in 1850



(D. D. 1876), and at Andover in 1853; was ordained pastor of the church in Goffstown, N. H., 18 May 1854; dismissed 30 October 1856. He was installed over this church and parish 10 December 1856. Ten churches were on the council, and one minister by invitation. Rev. Lyman Whiting, of Portsmouth, was moderator, and Rev. Alonzo H. Quint, of Jamaica Plain, Mass., scribe. The invocation and reading of Scriptures were by Rev. George N. Anthony, of Great Falls; prayer, by Rev. Theodore Wells, of Barrington; sermon, by Rev. Austin Phelps, D. D., of Andover, Mass.; installing prayer, by Rev. Alvan Tobey, of Durham; charge to the pastor, by Rev. Isaac Willey, of Goffstown; right hand of fellowship, by Rev. Alonzo H. Quint; address to the people, by Rev. Lyman Whiting, of Portsmouth; and concluding prayer, by Rev. John Colby, of Hampton.

He was dismissed 10 December 1863. He was installed over the Richmond Street Church in Providence, R. I., 30 December 1863, and dismissed 2 April 1867. He was installed, 1 May 1867, in Westfield, Mass., and dismissed 5 March 1872. He was installed over First Church, Hartford, Conn., 24 April 1872, and dismissed 1 January 1878. On 7 January 1878 he was installed at New Britain, Conn., where he died, greatly lamented, 27 June 1883, of pneumonia.

AVERY SKINNER WALKER, D. D., twenty-first minister, son of Hiram and Cynthia (Skinner) Walker, was born in Union Square, Oswego Co., N. Y., 15 October 1829; was graduated at Oberlin College in 1854, and at Union Theological Seminary in 1857. He was ordained by the Third New York Presbytery, 14 June 1857, and was acting pastor at Lodi, N. Y., from 1857 to June 1860. He was installed pastor at Rockville, Conn., 13 February 1861, dismissed 20 September 1864, and was installed over this church 16 November 1864. Ten churches were on the council, and one minister by invitation. Rev. Asa D. Smith, D. D., president of Dartmouth College, was moderator, and Rev. George W. Sargent, of Raymond, scribe. The invocation and reading of Scriptures were by Rev. Elias Chapman, of South Newmarket; prayer, by Rev. Ephraim W. Allen, of South Berwick, Me.; sermon, by Rev. Asa D. Smith, D. D.; installing prayer, by Rev. Edward Robie, of Greenland; charge to the pastor, by Rev. George M. Adams, of Portsmouth; right hand of fellowship, by Rev. William M. Barbour, of Peabody, Mass.; address to the people, by Rev. Elias H. Richardson, of Providence, R. I.; and closing prayer, by Rev. Alvan Tobey, D. D., of Durham.

He was dismissed 7 September 1863, and was installed, 28 October 1863, pastor at Fairhaven, Mass., and was dismissed 27 July 1871. He was installed pastor of Presbyterian Church in Gloversville, N. Y.,



on 6 December 1871, and was dismissed 6 October 1877. He was installed over the church in Spencer, Mass., 14 November 1877, where he now remains. Seventy were added to the church during his ministry, and two others prior to the settlement of his successor.

GEORGE BURLEY SPALDING, D. D., twenty-second minister, son of Dr. James and Eliza (Reed) Spalding, was born in Montpelier, Vt., 11 August 1835; was graduated at the University of Vermont in 1856 (D. D., Dart., 1878); studied law at Tallahassee, Florida, entered Union Theological Seminary, New York city, in 1858, remaining two years; was graduated at Andover Theological Seminary in 1861; was ordained and installed as minister at Vergennes, Vt., 5 October 1861; dismissed 1 August 1864; installed over the North (now Park) Church in Hartford, Conn., 28 September 1864; dismissed 23 March 1869; installed here 1 September 1869. Twelve churches were upon the council, and one minister by invitation. Rev. Alvan Tobey, D. D., of Durham, was moderator, and Rev. John O. Barrows, of Exeter, was scribe. The invocation was by Rev. Charles C. Watson, of Dover; reading of Scriptures, by Rev. Edward Robie, D. D., of Greenland; sermon, by Rev. Edwin P. Parker, D. D., of Hartford, Conn.; installing prayer, by Rev. Alvan Tobey, D. D., of Durham; charge to the pastor, by Rev. Samuel J. Spalding, D. D., of Newburyport; right hand of fellowship, by Rev. Silvanus Hayward, of South Berwick, Me.; address to the people, by Rev. Alonzo H. Quint, D. D., of New Bedford, Mass.; concluding prayer, by Rev. John W. Olmstead, D. D., of Boston, Mass. He was dismissed 6 February 1883, and was installed pastor of the Franklin Street Congregational Church, Manchester, N. H., 14 February 1883. He published ten sermons and addresses while in Dover.

\*GEORGE EDWARD HALL, twenty-third minister, son of Rev. Heman B. and Sophronia (Brooks) Hall, was born 23 February 1851, in Jamaica, West Indies; was graduated in 1872 at Oberlin College, and from New Haven Theological Seminary in 1875; was ordained and installed, 2 September 1875, pastor of the Congregational Church at Littleton, Mass., and was dismissed 28 February 1877; was installed, 2 May 1877, pastor of the Congregational Church at Vergennes, Vt., and was dismissed 31 December 1883; was installed, 2 January 1884, over this church and parish. Eleven churches were on the council, and two ministers by invitation. Rev. Swift Byington, of Exeter, was moderator, and Rev. George Lewis, of South Berwick, Me., was scribe. The invocation was by Rev. Isaac C. White, of Newmarket; reading

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\* The services of this anniversary were prior to the installation of this present pastor, but the printing not taking place until 1884, his name is inscribed.





of Scriptures, by Rev. George Lewis; sermon, by Rev. George B. Spalding, D. D., of Manchester; installing prayer, by Rev. Edward Robie, D. D., of Greenland; charge to the pastor, by Rev. Alonzo H. Quint, D. D., of Dover; right hand of fellowship, by Rev. William A. McGinley, of Portsmouth; address to the people, by Rev. Prof. Edward Y. Hincks, of Andover, Mass.

The following ministers have been sons of this parish:—

JOHN REYNER, JR., son of Rev. John Reyner; graduated at Harvard in 1663; our seventh minister.

WILLIAM WALDRON, son of Richard Waldron, and grandson of Major Richard Walderne; born in Portsmouth, 4 November 1697, but his father soon returned here; united with this church 30 March 1717; Harvard, 1717; pastor of "New Brick" Church, Boston, Mass., 22 May 1722, until his death, 11 September 1727.

REUBEN NASON, son of John Nason, born on Dover Neck; Harvard, 1802; pastor at Freeport, Me., from 7 February 1810 (ord.) to 23 March 1815; long time principal of Gorham Academy, Me.; died 15 January 1835, aged 56, at Clarkson, Monroe Co., N. C., where he had gone to establish an academy.

JOHN KIMBALL YOUNG, D. D., son of Nathaniel and Betsey (Kimball) Young, born in Dover, 22 March 1802; Dartmouth College 1821, Andover 1829; ordained 24 September 1829; from 1831 to 1867 pastor at Laconia; D. D. at Dartmouth, 1859. He died 28 January 1875.

CHARLES DAME, born in South Berwick, Me., 12 September 1810; united with this church 18 July 1830; Bowdoin College 1835; Andover 1838; ordained 29 May 1839; pastor at Falmouth, Me., 1839 to 1853, and later at other places; now resides at Falmouth, Me.

TIMOTHY FARRAR CLARY, son of Rev. Joseph W. and Anna (Farrar) Clary, born in Dover, 25 April 1817; Dartmouth 1841, Andover 1846; ordained pastor at Thetford, Vt., 12 December 1849; dismissed in 1856; has had several pastorates, and now resides, without charge, at Mattapan, Mass.

JOHN COLBY, born in York, Me., 2 October 1821; united with this church 4 July 1841; Dartmouth 1852, Andover 1855; ordained pastor at Hampton 31 October 1855; dismissed 18 November 1865; since pastor at Southboro, Mass., and now at Fitzwilliam, N. H.

ALONZO HALL QUINT, D. D., son of George and Sally W. (Hall) Quint, born in Barnstead, N. H., 22 March 1828; lived in Dover from April of that year; united with this church 3 March 1850; Dartmouth 1846 (D. D. 1866), Andover 1852; ordained pastor at Jamaica



Plain, Boston, Mass., 27 December 1853; dismissed in 1863; chaplain Second Massachusetts Infantry 1861-64; pastor at New Bedford, Mass., 1864 until 1875; residing in Dover since 1875, but now acting pastor (and from February 1881) at Winter Hill, Somerville, Mass.

HENRY MILLS HASKELL, son of Ezra Haskell, born in Boston, Mass., 20 May 1827; united with this church 30 April 1843; Yale College 1849; ordained in Boston, 6 March 1855, as pastor of the British and American Church in St. Petersburg, Russia; arrived in St. Petersburg, 1 June 1855, and died there 31 October following.

EZRA HASKELL, JR., son of Ezra Haskell, born in Hopkinton, Mass., 11 April 1835; united with this church 2 May 1852; Hartford Theological Institute 1859; ordained pastor at Canton, Mass., 22 August 1860; is now pastor at Walla Walla, Washington Territory.

GEORGE WASHINGTON SARGENT, son of John B. and Mercy Sargent, born in Dover, 16 February 1833; Dartmouth 1856, Andover 1859; ordained pastor at Raymond, 22 December 1859; dismissed 16 January 1865; since in various places, and now pastor at Granite Falls, Minn.

#### V. DESCENDANTS FROM THE OLD STOCK.

It may be interesting, and perhaps valuable, to note what persons who were members of this parish more than two hundred years ago are represented by descendants in the present congregation, either in lineal male descent, or where known, through female lines. I will, therefore, record the names of persons actually holding pews or parts of pews; in most cases heads of families. Limiting the list to those who are pew-holders in this house omits, of course, many who reside in this city.

The present pew-holders,<sup>1</sup> 23 October 1883, with the number of the pew,<sup>2</sup> are as follows, the maiden surname of married women being also given:—

- |   |                                |
|---|--------------------------------|
| 3. Miss Laura Beach.                            | 6. Nathaniel C. Hobbs.         |
| Mrs. Arabella Wells, m. n. <sup>3</sup> Varney. | 7. Rev. Alonzo H. Quint, D. D. |
| 4. Mrs. Charles Ham, m. n. Bartlett.            | John B. Stevens, jr.           |
| Freeman Hussey.                                 | 8. John Scott.                 |
| 5. Parkman Burley.                              | 9. Joshua Varney.              |
| Charles H. Prime.                               | 10. George W. Benn.            |
|   | 11. John J. Hanson.            |

<sup>1</sup> I am greatly indebted to Dr. Charles A. Fairbanks in the preparation of this list; many names being of persons to whom parts of pews were sublet; and perhaps some names are still left out.

<sup>2</sup> The numbering of pews begins at the southwest corner of the house, follows the line of pews along the south side, goes up and down the south centre aisle, up and down the north centre aisle, and up the north line of pews to the northwest corner; one hundred and sixty-four. In the gallery, the numbers begin at the southwest corner and proceed around the church to the northwest corner,—fifty-eight pews. Pews 1, 2, 54, 55, 56, 57, 108, 110, 112, 114, 115, and 116 are generally open pews, mostly used by the deacons in certain services.

<sup>3</sup> "m. n." means maiden surname.



12. Henry Tasker.  
Enoch O. Tasker.  
Miss Charlotte M. Palmer.
13. Jeremiah York.
14. Thomas I. Greene.
15. Charles O. Worthen.
16. Reuben H. Twombly.  
Miss Ella Hall.
17. Robert Hamilton.
18. John H. Blanchard.
19. Joseph Mann.
20. Joseph E. Peaslee.  
Mrs. John O. Wallingford, m. n.  
Cook.
21. George A. Reynolds.  
Joseph Oldroyd.  
Miss Olive A. Caverly.  
Miss Lucretia Hosmer.
22. Isaac S. Brewster.  
Mrs. Dr. John H. Paul, m. n. Hanson.  
Mrs. Charles F. Ham, m. n. De-  
meritt.
23. Washington Anderton.  
Augustus Richardson.
24. Jeremiah Y. Wingate.  
Joseph W. Wingate.
25. Valentine Mathes.  
Alfred P. Drew.
26. Charles A. Faxon.  
Joshua M. Ham.
27. Horace P. Watson.
28. Charles H. Trickey.  
Edward R. Goodwin.
29. Thomas E. Cushing.  
Dr. Douglas Malcolm.
30. Henry H. Hart.  
John R. Higgins.
31. Joshua G. Flagg.  
Frederick A. Wood.
32. Henry D. Freeman.
33. Dr. Thomas J. W. Pray.  
William H. Moore.
34. Solomon H. Foye.  
Joseph D. Guppy.
35. B. Frank Nealley.  
John H. Nealley.
36. Alvah Moulton.
- 37.
38. Mrs. Charles B. Shackford, m. n.  
Cartland.  
Charles S. Cartland.
39. Dr. Charles M. Murphy.
40. Dr. William W. Hayes.  
James V. Hanson.
41. *The Minister's.*
42. Daniel Hall.
43. Charles Woodman.
44. Jasper H. Randlett.
45. Samuel C. Fisher.  
Mrs. Emma J. C. Hobbs, m. n.  
Christie.
46. Joshua G. Hall.
47. Dr. Levi G. Hill.
48. Frank P. Shepard.  
Joseph Hayes.
49. Charles E. Bacon.
50. Henry Dow.
51. Mrs. Joseph W. Welch, m. n.  
Tapley.  
William Robinson.
52. Thomas B. Twombly.
53. Miss Mary Odiorne.  
Charles W. Woodman.
54. Joseph Jones.  
Mrs. Emma H. Rogers, m. n.  
Woodworth.
55. Dr. Albert G. Fenner.
56. Buel C. Carter.  
William F. Nason.  
Arthur G. Whittemore.
57. Mrs. Silas Moody, m. n. Wingate.  
Mrs. Moses Paul, m. n. Hodgdon.  
Mrs. John J. Hodgdon, m. n. Curtis.  
Miss Mary H. Thompson.
58. John Scales.
59. Edward H. Rollins.
60. J. Alonzo Wiggin.  
Joshua Converse.
61. Andrew H. Young.
62. Albert F. Hussey.  
Mrs. Cornelius E. Caswell, m. n.  
Chase.  
Mrs. Archibald B. Blair, m. n.  
Briggs.  
James H. Dexter.
63. Oliver Wyatt.
64. Dr. Henry R. Parker.
65. Dr. James H. Wheeler.
66. Augustus B. Burwell.
- 67.
68. William R. Tapley.
69. William S. Stevens.



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|--|---|
| <p>74. Frank B. Williams.<br/>Bartholomew Rich.</p> <p>75. Mrs. Alphonso Bickford, m. n. Smith.<br/>Elisha R. Brown.</p> <p>76. Charles C. Hardy.<br/>Dr. John R. Ham.</p> <p>77. Charles H. Sawyer.</p> <p>78. Albert O. Mathes.<br/>Augustus T. Coleman.</p> <p>79. William Horne.</p> <p>80. Dr. Charles W. Tasker.<br/>Mrs. Andrew Tetherly, m. n. Roberts.</p> <p>81. Edmund J. Lane.<br/>Edmund B. Lane.</p> <p>82. Mrs. John R. Varney, m. n. Kimball.<br/>Cyrus E. Hayes.</p> <p>83. Theodore W. Woodman.<br/>Clarence Pinkham.</p> <p>84. Mrs. Louisa J. Thompson, m. n. Davis.</p> <p>85. Oliver Azio Gibbs.</p> <p>86. Henry C. Goodwin.<br/>J. Herbert Seavey.</p> <p>87. Nathaniel E. Hanson.</p> <p>88. James H. Davis.</p> <p>89. George H. Bradbury.<br/>Miss Nellie Hayes.</p> <p>90. Alfred C. Clark.</p> <p>91. Isaac Brooks.<br/>Charles W. Colbath.</p> | <p>92. William H. Busby.<br/>Francis A. Freeman.</p> <p>93. John Craig.</p> <p>94. Henry Law.</p> <p>95. Mrs. Samuel Hussey, m. n. Horne.</p> <p>96. George H. Tibbetts.<br/>George H. Wentworth.<br/>Miss C. E. Bancroft.<br/>Miss Laura S. Hayes.</p> <p>97. Richard Kay.<br/>Horatio G. Hanson.</p> <p>98. John McIntire.<br/>William D. Wentworth.</p> <p>99. Benjamin Brierly.</p> <p>100. Eben F. Faxon.</p> <p>101. Charles W. Demeritt.<br/>Martin V. B. Wentworth.</p> <p>102. Simeon B. Folsom.</p> <p>103. Andrew Rollins.</p> <p>104. Benjamin O. Reynolds.</p> <p>105. Samuel H. Mathes.<br/>Mrs. Charles H. Horton, m. n. Lacoste.<br/>John M. Crosby.</p> <p>106. Charles Porter.<br/>Miss Ida B. Hanson.<br/>Miss Carrie S. Hanson.</p> <p>107. Jacob M. Willey.<br/>John F. Tibbetts.</p> <p>109. William Kinghorn.</p> <p>111. Mrs. Lydia B. Cate, m. n. Miles.<br/>Miss Mary Y. Hayes.</p> <p>113. Mrs. Mary Wigg, m. n. Richmond.</p> |
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*In the Gallery.*

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| <p>4. Mrs. Hannah McElroy, m. n. Campbell.</p> <p>7. Charles W. Pinkham.</p> <p>9. Nathaniel Watson.</p> <p>10. John Mack.</p> <p>11. Miss Mary W. Porter.</p> <p>12. Miss Elizabeth Hatch.</p> <p>15. Mrs. John H. Decatur, m. n. Woods.</p> <p>16. Joseph E. Kimball.</p> <p>19. William H. Allen.</p> <p>20. John W. Emery.</p> <p>22. Mrs. Amasa Roberts, m. n. Perkins.<br/>Mrs. Andrew T. Roberts, m. n. Roberts.</p> | <p>23. Mrs. Hannah C. Canney, m. n. Hanson.</p> <p>24. Benjamin P. Peirce.</p> <p>25. Mrs. Lucy M. Whitehouse, m. n. Twombly.</p> <p>26. William H. Peirce.</p> <p>28. William H. Hanson.<br/>Charles O. Baker.</p> <p>29. Mrs. John H. Kelley, m. n. Leavitt.</p> <p>30. James Copeland, 2d.<br/>John N. Canney.</p> <p>34. John Martin.</p> <p>43. James Marshall.</p> <p>47. Joseph A. Peirce.</p> <p>49. Rufus B. Emery.</p> <p>56. Franklin F. Davis.</p> |
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It is, of course, difficult to trace descent, especially in female lines, through six, seven, or even eight and nine generations; but I can give a tolerably complete list of persons who, being members of this parish more than two hundred years ago, are represented by descendants in the male line now in this congregation, and an approximate account<sup>1</sup> of such as are descendants by female lines and in other names. The list could be enlarged, if it included all descendants now resident in Dover; but it is confined to this congregation:—

- AUSTIN, JOSEPH.—Charles S. Cartland (treasurer of Strafford County); Mrs. Charles B. Shackford.
- BICKFORD, JOHN.—Mrs. Elisha R. Brown.
- CANNEY, THOMAS.—John N. Canney; John F. Tibbetts; George H. Tibbetts; Charles S. Cartland.
- CHESLEY, PHILIP.—Descendants of Dea. John Hall, as given below.
- COFFIN, PETER.—Mrs. William Horne; Mrs. Charles H. Sawyer.
- CROMWELL, PHILIP.—John B. Stevens, jr.
- DAM, JOHN.—Joseph D. Guppy (late mayor of Dover); the children of Mrs. Lucy M. Whitehouse.
- DAVIS, JOHN.—James H. Davis (now chairman of assessors of Dover); Franklin F. Davis; Mrs. Louisa J. Thompson.
- DREW, THOMAS (or WILLIAM?).—Alfred P. Drew.
- EMERY, ANTHONY.—John W. Emery; Rufus B. Emery.
- FOSS, JOHN.—Rev. Alonzo H. Quint; Mrs. Andrew H. Young.
- GERRISH, JOHN.—Augustus Richardson; Mrs. Washington Anderton.
- HALL, Deacon JOHN.—Daniel Hall (late colonel U. S. Vols., now naval officer of the port of Boston); Joshua G. Hall (late member of Congress from New Hampshire); Miss Ella Hall, daughter of Everett Hall; Rev. Alonzo Hall Quint, D. D. (late chaplain 2d Mass. Vols.); Solomon Hall Foye (late mayor of Dover); Alfred C. Clark; Charles A. Fairbanks, M. D. (city physician of Dover); Mrs. Joseph E. Kimball.
- HALL, Lieut. RALPH.—Frank B. Williams.
- HAM, JOHN.—John R. Ham, M. D. (late surgeon U. S. Vols.); Joshua M. Ham; the children of John F. Kelley.
- HANSON, THOMAS.—Nathaniel E. Hanson; James V. Hanson; John J. Hanson; Horatio G. Hanson; William H. Hanson; Misses Ida B. and Carrie S. Hanson, daughters of James W. Hanson; the children of the late John R. Varney; Mrs. John H. Paul; Charles S. Cartland.
- HAYES, JOHN.—Joseph Hayes; Cyrus E. Hayes; Dr. William W. Hayes; Miss Nellie Hayes and Miss Laura S. Hayes, daughters of Charles Hayes.
- HEARD, Capt. JOHN.—John R. Ham, M. D.; the children of the late John R. Varney.
- HILL, VALENTINE.—Mrs. Henry Dow.
- HORNE, WILLIAM.—William R. Tapley; Mrs. Joseph W. Welch; Horace Kimball; Mrs. Henry C. Goodwin; Mrs. Alfred C. Clark; Mrs. Samuel Hussey.
- HULL, Rev. JOSEPH.—The children of the late John R. Varney.
- JONES, STEPHEN.—Joseph Jones.

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<sup>1</sup> The names in small capitals are those of members of this parish more than two hundred years ago; the names following are those of their descendants now in this congregation.



- MATHES, FRANCIS. — Albert O. Mathes; Samuel H. Mathes; Valentine Mathes.
- NUTTER, Elder HATEVIL. — Descendants of John Wingate, whom see below.
- OTIS, RICHARD. — James H. Wheeler, M. D.; Thomas M. Pray, son of Dr. T. J. W. Pray; Thomas B. Twombly; Charles O. Baker; Mrs. Lucy M. Whitehouse. Charles S. Cartland.
- PINKHAM, RICHARD. — Charles W. Pinkham; Clarence I. Pinkham.
- POMFRETT, WILLIAM. — Joseph D. Guppy; the children of Mrs. Lucy M. Whitehouse.
- ROBERTS, THOMAS. — Mrs. Andrew T. Roberts and her children; Mrs. Andrew Tetherly; Charles S. Cartland; Mrs. Charles B. Shackford.
- ROLLINS, JAMES. — Andrew Rollins; Edward H. Rollins (late senator of the United States).
- SHACKFORD, WILLIAM. — The children of the late Charles B. Shackford (solicitor of Strafford County); Mrs. Dr. Levi G. Hill.
- SMITH, JOSEPH. — Mrs. Dr. Alphonso Bickford; Mrs. Elisha R. Brown.
- STARBUCK, Elder EDWARD. — The descendants of Humphrey Varney.
- TASKER, WILLIAM. — Dr. Charles W. Tasker; Enoch O. Tasker; Henry Tasker.
- TIBBETTS, HENRY. — George H. Tibbetts; John F. Tibbetts.
- TRICKEY, THOMAS. — Charles H. Trickey.
- TUTTLE, JOHN. — Daniel Hall.
- TWOMBLY, RALPH. — Reuben H. Twombly; Thomas B. Twombly; Mrs. William Horne; Mrs. Lucy M. Whitehouse.
- VARNEY, HUMPHREY. — Joshua Varney; the children of the late John R. Varney (late register of probate); Charles S. Cartland; Mrs. Charles B. Shackford.
- WALDERNE, Major RICHARD. — Augustus Richardson; Miss Mary Y. Hayes, daughter of Oliver P. Hayes.
- WALDRON, JOHN. — Andrew Rollins; Horace Kimball; James H. Wheeler, M. D.; Thomas M. Pray.
- WALTON, GEORGE. — Rev. Alonzo H. Quint.
- WATSON, JONATHAN. — Nathaniel Watson; Horace P. Watson; Mrs. Lucy M. Whitehouse; Benjamin O. Reynolds.
- WENTWORTH, Elder WILLIAM. — George H. Wentworth; Martin V. B. Wentworth; William D. Wentworth; John R. Ham, M. D.; James H. Wheeler, M. D.; Thomas M. Pray; Thomas B. Twombly; Mrs. Lucy M. Whitehouse; the Wingates (whom see below); Henry C. Goodwin; Andrew Rollins; Edward H. Rollins (late U. S. senator).
- WHITEHOUSE, THOMAS. — The daughters of Mrs. Lucy M. Whitehouse.
- WIGGIN, Capt. THOMAS, the leader of the Emigration of 1633. — Joseph Alonzo Wiggin.
- WILLEY, THOMAS. — Jacob M. Willey; Rev. Alonzo H. Quint.
- WINGATE, JOHN. — Jeremiah Y. Wingate; Joseph W. Wingate; Mrs. William Horne; Mrs. Charles H. Sawyer; Mrs. Silas Moody.
- WOODMAN, JOHN. — Theodore W. Woodman.
- YORK, RICHARD. — Jeremiah York.
- YOUNG, THOMAS. — Miss Roxanna P. Young, daughter of the late John Young.

It will be seen by this imperfect list that fifty of the men of this parish more than two hundred years ago are represented by descendants now members of this congregation, and that twenty-eight



of these are represented by descendants bearing the same names through male lines of descent.<sup>1</sup>

I congratulate you on the present prosperity of this parish. At no time in its history has it been stronger, or more united, or more at ease in its financial circumstances. These things are outward, it is true, but they are essential. They furnish the opportunity for spiritual work.

I have omitted much—it seems I have scarcely touched on the history of this parish; and I have omitted in the reading much which I had written. How little is yet said of a life which covers the settlement of most of this continent, which has compassed the great wars of these centuries, the formation of the republic, and its redemption; the work which has grown so great, and by such methods, that a mere child, by gift and prayer, touches the keys of electric power in Asia or the Islands of the Sea!

And yet how *few* changes in two hundred and fifty years. To us, it seems wonderful. But the records of the earth's structure laugh at so slight an epoch. The prophecy of eternity scarce stops to reckon it. Men pass away, but how little else is altered. The same waves flow on for us as did for the keels our fathers sailed. The same rivers flow down on either side the gentle slopes where our fathers are buried in unknown graves. The same tides ebb and flow and wash the pebbly beach where the rivers meet. The same moon lights up the great and beautiful bay and the dark green woods. The same soils make the trees and the grass and the corn. They looked over the Newichawanock and saw Agamenticus peak, and across the westward and saw the blue hills. They drank of the waters of the spring under the western slope. There now are all these; and you can see the hills and drink the water. The powers of God abide, the forces of God work on.

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<sup>1</sup> It would be interesting to know what descendants of that old Dover stock are or have been prominent in the world, but there are as yet few data. A few names may be mentioned:—

Theodoric Romeyn Beck, M. D., LL. D., illustrious in medical literature, was descended from Henry Beck. Sir Isaac Coffin, Bart., admiral of the white in the British navy, from Peter Coffin. George W. Storer, rear-admiral in the U. S. navy, from William Storer. From Ralph Hall,—Tobias Lear, Washington's private secretary; Gov. John Langdon, the first president of the U. S. Senate; Judge Woodbury Langdon, member of the old Congress. From Deacon John Hall,—the writer John Neal; Gen. Neal Dow. From Elder William Wentworth,—the three governors, John Wentworth, Benjamin Wentworth, and Sir John Wentworth, Bart.; Hon. John Wentworth, of Chicago; Mrs. Lydia H. Sigourney, distinguished in American poetry; Mrs. Catherine F. Gore, the English novelist; Thomas W. Peirce, the railway magnate of Texas and California. Edward Ashton Rollins, late U. S. commissioner of internal revenue, is descended from James Rollins and from Elder Wentworth. Rev. William Hayes Ward, D. D., editor of the *Independent*, is descended from John Hayes. From the "cruel constable" John Roberts, who whipped the Quaker women, is descended, by a peculiar fate, the beloved Quaker poet, John Greenleaf Whittier, who is descended also from Thomas Hanson, William Horne, and Robert Evans.



We have spoken of a parish. It is but an outward shell, a form for the inward principle. It is to embody the spirit of Christ as a living power in the earth. Distinguish between the transient and the permanent. This body dwelt in a rude, log church, and now it dwells in these symmetrical and ornate walls; but it is the same body.

Though men's forms of expression vary with the advancing ages, the faith is the same. All down these ages have the generations looked up to the Father in their same needs; have lifted up psalms of the same spirit; have loved the same revealed word, sweet and precious; have trusted the same Divine Redeemer, and worshipped the same God: for He is the same yesterday, to-day, and forever.





## ADDRESSES BY PRESENT MINISTERS OF DOVER.<sup>1</sup>

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ASA TUTTLE,<sup>2</sup> minister of the Society of Friends, spoke as follows :—

I have been kindly assured on coming before you that no *harm* shall befall me by the *inflicting* of stripes or otherwise, so I may at once feel myself at home.

I could but gladly accept the invitation to participate in the celebration of this noted anniversary, not so much in anticipation of any active part I might take in the exercises as for the enjoyment of kindly greetings and pleasant rehearsals of the past in connection with the sacred spot of earth, — my old home on Dover Neck, — such as are so vividly brought to life by the law of association.

I perceive by the programme that the list of exercises, separately performed, will not admit of more than ten to fifteen minutes each, and for this reason I am compelled to condense what I feel to say on such an occasion without congratulations or apologies.

If I am here to represent the Society of Friends (commonly called Quakers), I can do no less than act in their defence, springing up as they did almost in conjunction with this mother church. I am thoroughly conversant with the history of Dover and its wrongs. Of our sect, it may be said, they sprang up as out of the wilderness, were looked upon as an insignificant and "*peculiar* people," yet "zealous of good works," based upon the heaven-born doctrine so exultingly enunciated by the angelic host upon the plains of Bethlehem: "Glory to God in the highest, and on earth peace, good-will toward men." They accepted Christ as the head of his church, proclaiming him to be the "Life and the Light of men."

Independent of church or creed, and in spite of revilings and perse-

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<sup>1</sup> All ministers of churches now in Dover, without distinction of church, were invited to speak at the commemoration.

These addresses were given in the evening, Rev. Alonzo H. Quint, D. D., introducing the speakers, and Deacon James H. Wheeler, M. D., reading letters sent on the occasion.

<sup>2</sup> The speaker is a descendant of the emigrant JOHN TUTTLE, who was a resident of Dover and of this parish at least as early as 1642. The origin of the Friends' meeting here is given earlier in this publication.



cutions, they persisted in seed sowing, leaving the result with Him who commanded them to sow. To this I feel that it is proper for me to refer. In doing so, I aim not to eulogize, but to do them honor.

Our aim as a people has been not so much to proselyte for the increase and enlargement of the organization as that of evangelizing the world, taking as our motto the golden rule, — that of doing unto others as we would be done by, — leading quiet and peaceable lives in the sight of all men. Thus far covering two centuries have we labored in concert with other branches of the church for the spread of the gospel and the amelioration of mankind. In lieu of dissensions and a breach of faith in common with other sects, it may be safely said they help to people this American continent from the Atlantic to the Pacific, reaching out to Australia, West India, and New Mexico, leavening as they go the community into one common brotherhood. Godliness has been their watchword; and this brings me to an experience during my mission work of late among the Indians of the far West, — the remnant of a people once sole proprietors of this spot of earth whereon we now celebrate, “*a cruel and treacherous people*,” so often referred to to-day. I have almost trembled as I have been led forward and introduced to them as *God’s man*, or one of God’s men. Well might I query, and well may we query as pastors over the people, *are* we God’s men, living Christ among men? Are we worthy of the name we bear, and are we accomplishing the end of our calling, while so many around us are going down to destruction? Do we heed the admonition,

“Be what thou seemest; live thy creed;  
Hold up to earth the Life Divine:  
Be what thou prayest to be made.  
Let the great Master’s steps be thine”?

I feel that I am one with you, and hope to act my part as a parcel of the community which makes up the place of my nativity. In the language of the reformed boys at their accustomed greetings, I can say, “I am glad to be here,” — rejoice in receiving a more powerful incentive to do good, and act the part of a true fellow-citizen.

Rev. JESSE M. DURRELL, pastor of the Methodist Episcopal Church, spoke as follows: —

No philosophy of history can be adequate that does not recognize an overruling Providence in the affairs of the race. The millions that have preceded us have sought to accomplish their varied purposes with more or less success. Yet He who is “the same yesterday and to-day and forever” has been weaving into the warp of the centuries the woof of human efforts. If I open an atlas to the map of the United States,



put a strip of paper over the Mississippi River, hiding it from the eye, and call a child who has never seen such a map, he will fail to comprehend the geographical unity of the Mississippi basin. The great tributaries will seem to be flowing in various and contrary directions, very puzzling to the child's mind. But when the strip is removed from the great stream into which all the rest flow, a unity is at once revealed, and the beauty of the vast river system appears to the young learner with very little explanation. When God is shut out of human history, we are lost in our efforts to solve its problems. We can follow, for a brief time, the life of this or that hero, and the work of this or that nation; but no great purpose, no main stream appears till we take account of God's part in our affairs. Generations come and generations go; but he lives on, turning into the channel of his own divine purpose the various trends of human thought and streams of human activities.

God has an ideal which he is trying to work out. From the time the first intelligent being recognized his Maker till now, God's great and absorbing purpose has been the ultimate production of a type of manhood exhibiting all that is best and purest in moral beings,—a type illustrating the beauty of willing and joyous worship.

The instrumentality by which God proposes to reach this result is "the church" built upon his "promises." The first family in the church was established on the promise that the woman's "seed" should bruise the serpent's head. From that day to this God has had a church on the earth. As occasions required, new promises were added to the original prophecy till the completion of the sacred canon. All societies built upon this Word of God are branches of the true church. The Bible, therefore, becomes the book of books. Though the sacred canon is finished, it is full of spiritual life for the realization of the divine ideal in human society. True, some look upon the Scriptures as a mass of historic slag,—an extinct volcano, curious, but dead. Nevertheless, when men have least expected, light has, from time to time, broken forth from its depths. Even a Bible in chains may contain hidden fire. When Martin Luther opened the old volume in the monastery of Erfurth, ideas shot out from this furnace of truth like incandescent stars from a crucible of molten steel, that started the beacon lights of progress wherever they struck. The wave that in 1620 broke on the rocks of Plymouth, and that which followed soon after, on our New Hampshire coasts, were only the outer rings of that religious agitation by which Western Europe and England had been moved. These points in the outer circles, impinging on our shores, were destined in time to become the main sources of inspiration for a



new set of religious influences which, we trust, are yet to sweep on over the globe.

In celebrating this evening the two hundred and fiftieth anniversary of the First Parish of Dover, we show to the world that we are carrying on the work begun by our fathers. As those early settlers gave their chief strength to the unfolding of the Word of God as they comprehended it, so we, following in their footsteps, purpose to do our part in carrying out the divine plan of developing a type of pure manhood on the basis of Revelation.

It is true that the Puritans and other bodies of those times did not fully understand, or measure up to the Scripture standard. But they had been educated in a hard school. Intolerance was the spirit of the times. It had come down from the Middle Ages, when the priest was made superior to the Word as interpreted by individual conscience. If the fathers brought bigotry such as impelled John Endicott to cut the cross from the military ensign, they also brought the remedy, — the Bible. As its precepts became better understood, a better spirit prevailed, and room was found for all of the Christian denominations required in such a work as the Lord has contemplated. This evening we not only meet to congratulate this parish, but to honor the Bible, whose teachings have made and preserved us a free people.

We have but commenced the realization of the divine ideal; better things are yet in store. From each century of the past, God has gathered the best souls, and welded the gold into a link of the great chain of his holy purpose. We may not be able to tell the exact relations we sustain to the past or to the future; but when the last link shall have been welded and the chain finished, it will constitute a glorious whole, reaching up to God's throne.

Rev. SULLIVAN H. M'COLLESTER, D. D., of the Universalest Church,<sup>1</sup> spoke as follows:—

Having enjoyed the able and timely address delivered here this afternoon, and having been cheered by the harmony of ancient songs, we can but feel this is a memorable and historic occasion. Memory and history, — the former a pensive Ruth gleaning the golden grain of the past, to sow afresh the fields of the present, in order that the future

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<sup>1</sup> The earliest date usually given to the beginning of services by this denomination in Dover is in 1825; but the *N. H. Republican*, of Dover, 6 April 1824, says: "The Rev. Edward Turner has accepted the invitation of the Universalist Society in this town to become their minister."

Hiram Rollins, Benjamin Wiggin, James Wingate, John Moore, Jonathan Locke, and Jeremiah H. Curtis, for themselves and associates, gave public notice, 28 March 1825, that they had formed themselves into a society called "The First Society of Universalists in Dover and Somersworth." The date of organization was 23 March 1825. — A. H. Q.





may yield more abundant harvests; the latter a grand temple, a Valhalla, embellished with the presence of sainted characters. These agents at once convert the present into the past or the past into the present. They introduce us to a Newton, who unfolds anew the glories of the heavens; they acquaint us with a Cuvier, who exhibits us to the wonders and intricacies of the animal creation; they present to us a Bacon, who is revealing the marvellous secrets of nature; they make us disciples of Plato, that we may learn of his philosophy; they open the gates of the past, that we may walk the streets of Thebes, Palmyra, peerless Athens, and the city of the Cæsars; they make us familiar with sacred scenes, that we may become profoundly interested in the laws of Moses, the songs of David, the prophecies of Isaiah, the completeness of Matthew, the brevity of Mark, the definiteness of Luke, the love of John, the submission of Mary, and the life and teachings of Jesus.

So these agents are sure to render spots and places, where men wrought, suggestive and notable. Plymouth Rock of itself presents nothing remarkable. It is like other ledges outwardly, and yet it is most significant. It has a peculiar individuality of its own, because the footsteps of the Pilgrims pressed it as they landed on our shores, rendering it attractive so long as stone shall endure and mind exist. Mars Hill is a rugged pile of rocks, quite uninviting to the casual eye; still, as the considerate Christian now stands upon it, somehow it becomes illuminated, and is certain to captivate, because Paul once stood there in the presence of stoic philosophers, and discoursed upon Christ and the resurrection.

For the reason of memory and history, we are engaged in these eventful services. This parish to-day is two hundred and fifty years old. Its age verily warrants this celebration. Who is able to tell its wondrous story? Who can estimate justly its external growth, its internal life? Who can tell what has been its influence upon this town, county, and State? Who can inform us how much it has accomplished in behalf of religion, education, and civilization? Let the living and the departed poor come and rehearse its abundant charities; the sick, its countless blessings; and the afflicted, its sweet consolations. Let yonder cities of the dead teach us how some seven generations have come and gone since this parish was first established. Let its ministers and laymen gather up from its noble past its good things, making glad the present and more glorious its future. Ah! the money expended and the lives devoted to its welfare have not been in vain. May hearts still cleave to it and hands strive for it, that its coming experience may be more blessed than its past!



A ship out at sea is largely dependent upon the force of circumstances ; but not so with a steamer, which pushes out from port and presses on through wildest wave and severest storms to its destiny because of its internal force. The power within overcomes the might without, causing its voyages to be comparatively safe and sure. So with a parish and church having Christ for its inner power : it is certain to move successfully on through the years and centuries, achieving the happiest and grandest results.

Not long since I stood by the ruins of a temple on Attic soil, close down upon the *Ægean* Sea. Surveying stone and carving, it was evident genius, skill, and industry had faithfully wrought there. But I was still more interested in the legend of that old structure, describing how it was built by the worshippers of Neptune, and that when it was dedicated it was presented to the sea-faring men of that land, with the request that, as they should go forth on distant voyages, they should collect precious stones, beautiful shells, and sacred keepsakes, and on their return they should have these united into wreaths and garlands, and hung upon the walls of the fair temple, that, in the course of time, it might become the most beautiful place of worship in all the earth. Thus, Christians of this First Parish and Church of Dover, having now a beautiful and commodious temple, the outcome of that first log meeting-house of this town and State, piled up two hundred and fifty years ago, may you so love, so bless, so do good daily, that you can come into this sacred place Sunday after Sunday to worship God and encourage man, and this parish will still grow and prosper, producing saintly lives for the temple not made with hands !

Rev. HENRY F. WOOD, pastor of the First Free Baptist Church,<sup>1</sup> spoke as follows :—

It gives me very great pleasure to be with you and participate in the services of this most interesting occasion. The memories awakened by this joyful anniversary give occasion for devout thanksgiving to Almighty God.

As we look back to-night over the two hundred and fifty years of this church's history, we can but rejoice that God has spared it so long, enabled it to make such a wonderful record and to accomplish such an incalculable amount of good in the world.

But while we rejoice in the written history of the church, we are glad also to remember that it has an unwritten history, that can be read only

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<sup>1</sup> Meetings by Free Will Baptists were held at Upper Factory in or near the year 1824. This church was organized at Garrison Hill, 15 September 1826, with twenty-five members.



in eternity, and only as we read that while the eternal ages go by can we form any adequate conception of what the church has done for the glory of God and the uplifting of the race.

As we stand here to-night and look back over the two and a half centuries, we can but lift our hearts to God in devout thanksgiving for the wonderful progress made and the numerous changes for the better that have taken place.

We thank God for the complete separation of Church and State, and for what that separation means, both to the church and the world. We rejoice in the spirit of Christian union and brotherly charity, which is ever broadening and deepening as the years go by, — bringing the partition walls between sects lower and lower, and hastening the day when that touching prayer of our Lord shall be answered, in which he asked that *all his people should be one, even as he and his Father were one.*

We rejoice that in the years over which we look to-night a spirit of missions has been springing up and increasing more and more, and is helping the church to fulfil the great commission of the Master, “Go ye into all the world and preach the Gospel to the whole creation.”

But while we can but thank God for these and many other changes for the better that have taken place, this is much more than an occasion for mere rejoicing. It is both a prophecy and an inspiration, — a prophecy and a sure evidence that the day is hastening when the stone cut out of the mountain without hands *is to fill the whole earth*, when “the earth shall be full of the knowledge of the Lord as the waters cover the sea,” and when the kingdoms of this world shall become “the kingdoms of our Lord and of his Christ.” Strange as it may seem, there are those who would have us believe the world is growing worse and worse. To learn that the contrary of this is true, we have only to look at the years covered by the history of this church. The progress made in science, art, literature, and religion is wonderful.

We are living in the brightest days the world has ever seen, and they are growing brighter and brighter as the light of Christianity and civilization advances. There never was a time when the Bible was read by so many people, and when its light and power were so universally seen and felt as now. Only a few years ago the doors of many heathen nations were closed and barred against the Gospel, and those who sought to carry it to them did it only at the risk of their lives; but now these doors are thrown wide open, and the people are stretching out their hands to us and begging for the Gospel.

The Bible was never translated into so many languages as to-day; while the numerous Bible societies are scattering it everywhere, like the leaves of the forest, and its glorious light already belts the world.



There is a spirit of deep benevolence in the church of Christ, and she is now using her wealth to spread the light of the Gospel and evangelize the world as never before. Where, a hundred years ago, one dollar was given for benevolent purposes, thousands are given to-day. More has been done in the last century to give the Bible to the world than was done in the first ten centuries of the Christian era.

Standing, then, where we do to-day, and looking back to the time of the organization of this church, and marking the contrast between the condition of the world *then* and *now*, with wonder, and with thanksgiving, too, we exclaim, "What hath God wrought!" And this wonderful progress, the evidences of which are everywhere to be seen, is a prophecy of the final victory the Gospel is destined to achieve. And this is to us also an inspiration to engage in the work of the Gospel with renewed zeal and fervor and courage. We have little courage to labor unless we have reason to believe a thing may be accomplished.

Nothing can be surer than the final triumph of Christianity in the world. We have the assurance of this both in Revelation and in the history of the past. May this be to us all not only an occasion for rejoicing, but a sure prophecy of yet more glorious things to come, and an inspiration to do still more and better work for the Master in the great harvest-field of the world!

Rev. WILLIAM R. G. MELLEN, of the Unitarian Church, spoke as follows :—

To my thinking, there are three sentiments specially appropriate to this occasion. They are Retrospection, Congratulation, and Anticipation. To devote to them the passing moments is to make "history teach by example," is to philosophize upon human life.

Retrospection—recalling again the persons and characters, the doings and sufferings of the men and women, who, two hundred and fifty years ago, landed on our sterile shores, not to depart the next day, but to *stay*, building for themselves homes, and helping to build the kingdom of God. They are well worthy to be often recalled; for how self-denying, brave, and strong they were! How nobly, according to their light, they acquitted themselves under the burden of tremendous responsibilities, we can need no reminding save to deepen our respect and gratitude. True, they had some unamiable characteristics. They didn't love the Quakers over-much, and would not have listened very quietly to such a voice as that which just now fell so quaintly pleasant on your ears. Neither had they a very ardent affection for the Baptists, thinking that, of them, a "distance," at least





as far as Rhode Island, "lent enchantment to the view." They would not, therefore, have greatly enjoyed the congratulations of the friend who preceded me. Nor did they waste much of their "sweetness and light" on any who ventured to depart from their standards. They were stern, gloomy, not to say somewhat morose, men and women, as those compelled to so arduous labor, to so frequent contests with the Indians, and to so constant a warfare with the Great Adversary, have some excuse for being. They made the Sunday a fast-day for themselves, and a terrible burden for the little ones. It is said that some of them whipped their beer-barrels for working on the first day of the week. They missed the joyous element in religion, — the element suggested by external beauties and natural harmonies, and expressed by innocent hilarity and honest laughter. It was not with exceeding joy that they went to the house of their God. That is, they were not complete or ideal men.

What then! Ideal men are not very numerous. Point me to any considerable class, or to any individual — with a single exception — that is not open to criticism. The sun has spots upon its surface. But than the Pilgrim Fathers, who have been more faithful to their light? What they believed in they believed with all their might, and they stood by it with scarce less firmness than the rock-bound coast against the Atlantic waves. Their first care was to plant the church, building a house for worship almost before they provided themselves with a shelter from the storm. Close beside the church they reared the school, — the *common* school, — a fact of no little significance, and worthy of remembrance now when this bulwark of free institutions and help to a high civilization is so frequently and violently assailed. Free worship and sound learning, which, if not inevitably, are very naturally conjoined, were their fundamental ideas. Resulting from these — spiritual freedom and a generally diffused intelligence — came their Congregational church-polity, — the right and duty of each separate church, with such friendly advice as it could command, to manage its own affairs, responsible only, as each soul, to its own sense of duty and to its God. How great an influence this ecclesiastical polity had in preparing the way for and educating the people to an appreciation of the free civil polity that was subsequently adopted, who can tell? Certainly, when wise men were casting about for governmental forms adapted to the young and rising community, here, directly at hand, was found an example of a truly representative democracy. For these reasons — only to be suggested now — may we on every such anniversary as this gratefully remember the Pilgrim Fathers. For these reasons, well may we do what they never did for each other, — beau-



tify the surroundings of, and cast a flower upon, their last resting-places.

Congratulation. — We are the children of these men. We are the heirs of all the truth they saw and vindicated, of all the nobleness they lived, of all the worthy influences they set in motion. Their blood is in our veins, their thought in our minds, their spirit in our hearts. Does blood tell? Is it a good thing to have had a strong, healthful, noble ancestry? Then, of the inheritance derived from the Pilgrims may we be justly proud. We may congratulate ourselves on succeeding to the intellectual and moral estate they accumulated and have bequeathed, — not, of course, that this inheritance has remained unmingled with other and finer elements. The modifications, not to say revolutions, of thought and life which have since occurred in New England are the commonplace themes of conversation. The theology of two hundred and fifty years ago would not fall gratefully on many ears now. The sternness and primness and lack of æsthetic taste which so strongly marked our great, great, great grandfathers and grandmothers are not very attractive to this generation. We have come to milder, cheerier conceptions of religion, life, duty, and destiny than they were able to reach. Do we regret these changes? Would we go back to their standpoint, adopting their intellectual and spiritual garments and furniture? Are the clothes of boyhood equally adapted to manhood? Rather let us, while congratulating ourselves on what we have inherited, congratulate ourselves still more heartily on what, in a spirit akin to theirs, we have acquired. Let us congratulate ourselves that, mounted on their shoulders, we can see a little farther than was permitted them. It may be no credit to us that we can do so; it is certainly a very great privilege.

Anticipation. — Two hundred and fifty years ago the Fathers, for the first time,

“Made the sounding aisles of these dim woods ring  
To the anthem of the free.”

In the history of a people, and still more in the history of the race, how short a time is that! Yet, in the presence of the changes that have since occurred, we can scarcely forbear raising the prophetic question, “Watchman, what of the night?” Surely change, innovation, whether improvement or not, has not ceased. Ignorance is lessening, the limits of knowledge almost daily retreating. Larger views, we think, are prevailing on almost all subjects. I read in high Congregational authorities that there is “movement” in Congregational theology. I am glad to read it. I hope that theology, my own theology, all theology is growing. There is a plenty of room for it.



Grow as it may, it will be some time before it will comprehend the Infinite. And when there is no growth there is no life. The true begins to decay as soon as it ceases to enlarge. The human soul declines if it do not expand. I do not forget that many worthy persons, whose fears I compassionate if I do not share, are not a little alarmed at what they deem the tendencies of our time, and not unfrequently, when a startling novelty or a seemingly preposterous heresy is broached, feel like exclaiming, Well, what next is to happen? What greater extravagance or absurdity is next to confront? And, in a very different spirit, I echo the question, What next? I do not know. No man knows. But there are two considerations on which I fall back with unbounded satisfaction. The first is, *God reigns*. He always has reigned, he always will reign, — on earth, in heaven. Even the wrath of man he makes break forth into grateful pæans; and the little good of man he makes issue in somewhat vastly better than man ever dreamed of. And the second is, *Man is God's child*. He didn't make himself such: he was so made without purpose or thought of his. Nor can he wholly unmake himself as such. Neither can he utterly deny his nature or shut up the avenues of his soul to the Holy Spirit. Together these two — impossible to say how or when — will work out, are now working out, the problem of man's being on the earth. In that confidence I rest, not anxious — as said Mr. Lincoln — to get God on my side, but to get on his side, and to find out as much of his truth, and to do as faithfully his will, as I can. To the future, under God's providence, I look with unshaken, and, I think, unshakable hope.

And now, congratulating you, members of this Congregational Parish of Dover, on seeing this two hundred and fiftieth anniversary of your origin, and trusting that whoever shall celebrate your five hundredth birthday will have reasons for even pleasanter Retrospection, heartier Congratulation, and fonder Anticipation than we to-day, I bid you a cordial God-speed in every endeavor to build the kingdom of God in our midst, and take my seat.

REV. ITHAMAR W. BEARD, rector of St. Thomas's Church,<sup>1</sup> spoke as follows: —

You cannot tell, Mr. President, how your words of introduction have set me at ease. You do not know how much more freedom I feel

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<sup>1</sup> The first service according to the forms of the Protestant Episcopal Church known to have been held in Dover was held in *this meeting-house* of this First Parish, Friday evening, 15 February 1832, when Rev. Henry Blackaller, of Salmon Falls, read the service, and the Right Reverend Alexander V. Griswold, D. D., bishop of the eastern diocese, preached upon "the doctrines of the church be numerous and respectable audience."



standing here, when I come to know that the first six ministers of the First Parish Church were episcopally ordained.

Two things make me glad to be here. One is, that, by standing here on the same platform with my brother ministers, I can by so doing help to emphasize the Unity of the Spirit which exists in the church of Christ, and I am happy that there is nothing in my own creed or in the creed of the church which I represent which denies me this privilege.

I am glad, also, to be able to express my sincere and heartfelt pleasure in having this opportunity of congratulating my friends in the First Parish on this interesting occasion. I have, in the seven years that I have lived in Dover, made so many friends among the members of this parish, and received so many tokens of their personal friendship, that my tongue ought to cleave to the roof of my mouth, if I had not some word of congratulation to speak.

Before I came upon this platform I was warned by a kind friend to be brief, so that I shall content myself with the expression of one thought.

It is said that the boy is the father of the man; and it is certain that we can judge by the boy's character about what the man's character will be. Men are but grown-up boys. We may say, looking at the boy, "He will be such a kind of man"; or we may say, looking at the man, "He was such a kind of boy." I have thought that the life of a parish is something like this. We ministers that are now at work in our various parishes are impressing ourselves for good or for ill upon the character of our parishes. The work which we now are doing is taking its place in the bone and muscle of the parish; it is becoming a part of the texture of the parish itself, so that ten, fifteen, twenty, aye two hundred and fifty years from now, if our churches should so long survive, then shall be discovered the impress of the work which was done by the various ministers who have been over these churches. We need not wonder, then, in looking at the history of this First Parish as we know it to-day, in observing her beneficent influence in our community, in knowing the present character and earnestness of her various members, — we need not wonder, I say, to learn that this first minister who preached this first sermon was a good man. We must not look upon the present prosperous condition of earnest activity and interest in all good things of this parish as the result of any present or any spasmodic effort: it is the gradual development from the good lives and efforts of its past ministers and members bearing their natural fruit in the present. The brief but faithful ministry of the first minister, William Leverich, finds its natural outcome and fruit





in the earnest life and abundantly successful ministry of him who has served you for the last fourteen years.

I am glad to join in congratulations for the present, and in most sanguine anticipations for your future success.

Rev. FRANK K. CHASE, pastor of the Washington street Free Baptist Church, spoke as follows :—

When the chairman of your committee invited me to be present this evening, he spoke of this church as the mother, and of the other churches in the city as in some sense her children. It is well known that my own church is the offspring of one which was in some respects a child of this. I am, therefore, present to-night as the representative of a grandchild, and as grandchildren are properly a part of all well-regulated family gatherings, I trust that we may be received as such. I am very glad to be here, and to take some part in these exceedingly interesting services.

In the last two years, my own church has been called to pass through some very painful experiences, and I have not forgotten that on that sad morning when our church building was in flames, almost before the steeple fell, he who was then your pastor wrote me a letter of Christian condolence, expressing his own and his people's sympathy for us, and offering us this beautiful church-home of yours in which to hold our Sabbath services.

I have not forgotten that it was in your chapel where we gathered for the first time, with sadness and tears, to implore the guidance of God and to make plans for the future.

I do not forget that when we began to rebuild, you emphasized your kind *words* by the contribution of generous amounts of *money*. I shall never forget the interest which you have manifested in our work in the months that have passed since. It is therefore with pleasure that I bring to you, in this hour of your rejoicing, the grateful congratulations of my own church.

Were I to emphasize a single thought upon this occasion, it would be this : the one thing that makes such a gathering as this possible is that men are becoming more child-like in their search for the truth. There was a time when men held their opinions in a dogmatic way ; but dogmatism is fast becoming a thing of the past.

The progress of science has opened to us a thought of the universe which is overwhelming in its immensity. Men have been humiliated by finding themselves surrounded by mysteries which they cannot solve ; they have learned to think more deeply and truly about the relations of this life to the life beyond, and to eternity, and so they have become



humbler, more child-like. We have still our own views of truth, but we hold them with greater kindliness to others. We are all ready to see what *new* light this blessed Bible can throw upon our pathway. Like the little Samuel of whom we recently studied, we lift our eyes to heaven and say, "Speak, Lord, for thy servant heareth."

Thus we come to-night representing our different churches and bring our hearty congratulations to this venerable but vigorous church, and we wish her "God-speed" for the future.

Mr. Chairman, I had the pleasure on last Friday of passing a short time in the society of one who has for very many years been a member of this church,—a venerable woman,—whose very name, were I to speak it in your presence, would be received by you with bowed heads and reverent hearts. She spoke of the past history of this church and of God's great goodness, and she said, "It does not seem possible that a church which has been preserved so long and blessed so wonderfully can ever cease to exist. Do you not believe that God will bless us still?"

Take these words, I pray you, as a prophecy of your future.

Grounded upon the rock, Jesus Christ, being bold in the defence of the truth, lifting high the banner of the cross, you shall prosper in the future even more than in the past. May God bless you, brethren!

The closing address at the services, by REV. GEORGE B. SPALDING, D. D., recent pastor, was as follows :—

*"For the things which are seen are temporal; but the things which are not seen are eternal."*

No stronger verification of this mighty truth need be found than that which the circumstances which have brought us here afford. We are met here, a great multitude, with an absorbing interest which engages our minds, memories, and imaginations in an event which took place a quarter of a thousand years ago. And yet we search in vain for one of those many outward objects which at that time entered into a scene which we count of surpassing moment, and which, with such high and solemn service, we have sought to-day to celebrate. The homes of that early time,—no vestige of them remains. Their very foundations have been lost in the common dust. The church which strong hands hewed from the primeval forest,—no beam nor stone of it can anywhere be found; even its site cannot with any confidence be pointed out. The Bible and the hymn-book which directed the worship of that first service,—no leaf of either remains. And of him, that saintly scholar, fresh from the classic shades of the great English university, who here



broke for these hungry souls the bread of life, — no lineament of his form or feature has been preserved for our grateful contemplation. In a recent visit to Cambridge, I sought out in its illustrious cluster of colleges the group of stately buildings where this first minister received his education. I went in under the imposing gateway of Emmanuel College, which enjoyed, with the Sidney Sussex College, the contemptuous title affixed to them by Charles the First of being “nurseries of Puritanism.” I walked through the spacious court where young Leverich used to hasten in flowing gown to his lectures. I sat down under the groined roof where he once kneeled in prayer. I traversed the embowered walks of the flowering garden where he must often have sauntered, communing with his own thoughts. I entered the hall where he once “at commons” sat and ate. I walked through the alcoves of the splendid library, and took down from the shelves books which once must have filled his hands. But I looked in vain for any outward object that might tell me clearly of him, — that might bring his own personality within the grasp of some one sense. I turned to the ancient, worm-eaten college register. I bent above his name, traced with clear hand, “WILLIAM LEVERICH”; but even this was not written by himself! And so I went out with the words of the poet on my lips, —

“But oh! for the touch of a vanished hand  
And the sound of a voice that is still.”

The best thing I could do was to pull an ivy-leaf from the ancient wall as the only “thing seen,” to help me commemorate him so wholly “unseen.” But, though the houses of these men, and those who occupied them, their very graves, and church and hymn, and all that is outwardly associated with these persons and events of the past are forever gone, the unseen and the spiritual parts of them remain in all their undimmed freshness, and assert their power over all that is noblest and best in us. Through the vista of these centuries we behold these men and women under the same irresistible instinct that has impelled those of every age and every religion to bring their best things to God, — we behold these men and women bringing their “glory and honor” into their log temple. We behold the minister in the full vigor of his manly prime, with gown and band, and Bible in hand, moving past the armed sentinels by the church door, and, in the presence of the risen congregation, taking his place in the rude pulpit, and with extended arms invoking upon them and their sacred enterprise the blessings of heaven. The hymns are doubtless those of the Bay Psalm-Book, with their roughness of language and versification. They are given out line by line by some leader, and are chanted in loud



voice by the whole congregation. We hear it all, — the long, stately sermon, flavored with Scripture phrase and awesome spirit. We hear the prayers, so majestic in praise, humble in confession, exultant in faith. And

“ We hear again the solemn voice  
Of the unending song.”

So imagination sketches the outlines and features of those early scenes. But it is a ghostly picture. And yet, amidst all this that is so vague and airy, there are things clear and strong and enduring. Out of this dim vision of the past there has been a survival of principles which time has only clarified, strengthened, and made immortal. Even with the disappearance of the outward, with the death of pastor and people, with the crumbling away into everlasting obscurity of home and church, the invisible spirit which dwelt in them has enshrined itself in new homes and churches and prayers and songs. So true it is that the “things unseen,” be they infused with any real religious life whatever, are eternal. Through all these years of death and change and forgetfulness, that prayer which vibrated from the lips of those who prayed and sang in that first service, in that first rude church, has been swelling out into larger and sweeter worship from generation to generation, repeated still by us, and merging itself into the “hallelujahs and seven-fold symphonies of heaven.”

“ This one accent of the Holy Ghost  
Our heedless world hath never lost.”

And then again how diffusive has been this unseen but eternal principle represented by these vanished and forgotten men and women! Looking at the church thus so feebly born, how it has strengthened its stakes and enlarged its borders, untouched by time, asserting itself with an ever-clearer utterance in the community and State, more vigorous and strong in every last stage of its growth, and, like the tree planted by the ever-running waters, “bringing forth fruit in old age.” But its prolific life has not been kept within itself. This church has been rightly called a “mother church.” She has established from her membership nearly every Congregational church in this vicinity, and strengthened from it almost every Congregational church in the State. And more than this, even with no such intention, and perhaps not willingly, she has sent forth from her inexhaustible loins children who have built up, even in her very presence, churches of other orders, who have now come back to her, for one brief hour at least, and through their representatives stand up before her and call her “blessed.”





It is a great thing to stand in the current of such a history, — to be a part of it. The fellowship of the living is sweet. The fellowship of the dead is grand and inspiring. This afternoon, as the story of these fathers' and mothers' faith, their hardships, their heart-rending sufferings, and their heroic endurances and sacrifices were being told in that grand discourse, I felt as never before the honor and the inspiration that there are in being linked in any way to such a past. Somehow all this sweeping tide of prayer and consecration, of exalted faith, of victory over defeat, of holy personal living and dying, and eternal blessedness beyond, seemed to surge in the very souls of the living, and to enter as mightiest spiritual forces into our very characters. For one, I thanked God that in his providence he had permitted me to pass so many of the years of my life in such close, vital union with a church of so long a past, made up of such noble struggle, of such persistent faith, and of such saintly living. I count it as a thing to bless God for, that I have been permitted to stand in the ranks of such a shining line of ministers of Christ. I recall with profoundest feeling that I am one of only three of the ministers of this church who are on earth to-night. I love to think of my being joined to a brotherhood which has so large a majority in heaven. Brief is the space that divides us. All hail! fathers and brothers in Christ; all hail! as you bend above us!

And I count it a thing forevermore to thank God for, that, in these fourteen years that are past, I have been brought into such close communion with men and women of such large minds, of such generous spirit, of such strong, healthy, Christian living as I have found in this church. Many of them remain until this day, thank God! And I would here renew my expressions of gratitude for all the kindness, patience, and love you have shown me in the past; and I would renew, too, my pledges of affection and loyalty to you for all the future.

And as for the dead, — somehow they are more with me than are you, the living. Their faces, I see more clearly; their voices, I catch the music of them more distinctly; their smiles, they break upon me more gently than any from you before me. Can I forget them, — they who sat here looking up at me with inspiring faces? They are dead; and sometimes I thank God for that, for death has only brought them nearer; death has only made more real the communion once so sweet below.

And are they not here with us to-night, filling all the spaces above us, even a great cloud of witnesses, from the first, who, centuries ago, went up from their struggles and sacrifices, to the last, who but yesterday, in serenity of soul, vanished into the endless peace of heaven?



"Sweet spirits round us! Watch us still,  
Press nearer to our side ;  
Into our thoughts, into our prayers,  
With gentle helpings guide.  
Let death between us be as naught,  
A dried and vanished stream ;  
Your joy be the reality,  
Our suffering life the dream."

And so, dear friends, as we go down to-night from this high communing with the past, and with the blessed dead, let it be to take up the services to which God has appointed us with a fresh joy and inspiration. Let the visible sink more and more from our view and our striving. Let the immeasurable worthiness of noble living, of steadfast faith in God, of loyalty to truth and to each other, fill all our thought and enlist all our endeavors. We are marching on in a glorious procession, whose foremost banners and shouts of victory are far within the jasper walls. Step by step, let us follow on until at last the shining gates be reached, and we, with our waving banners and songs of triumph, "enter in to go no more out forever."



## EXTRACTS FROM LETTERS SENT UPON THE MEMORIAL OCCASION.

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FROM REV. BENJAMIN F. PARSONS, former pastor : —

DERRY, N. H., 28 October 1883. . . . Your kind invitation to be present, and take part in the services of the two hundred and fiftieth anniversary of the First Parish, I should be happy to comply with, did not a previous engagement prevent.

Regretting my inability to be present, I send you for substance what I should say on that interesting occasion : —

Among the many anniversaries that have been celebrated for some years past commemorating events in the forming period of the American nation, it seems peculiarly appropriate that the influence of the Congregational church, out of which came our republican government and its institutions, should be gratefully remembered.

Especially should the important service not be forgotten which this First Church in Dover rendered in securing the Independence of the nation, through the essays and letters of its Revolutionary pastor, Dr. Belknap, which were by him so widely disseminated throughout the Colonies. And the Congregational pulpit of Dover, from that day to this, has ever been loyal to the best interests of the nation and her institutions, upholding every true reform, whether popular or not, for the time being. But I need only refer to these matters, as they have doubtless been fully set forth in the historical address.

Into the line of that ministry of two hundred and fifty years, you were pleased, as a church and parish, to call me thirty-two years since, and you doubtless expect me to touch upon events connected with my own ministry.

Of the three former pastors now living, I am reminded that I am the oldest in the service of this church, if not in age. Very pleasant memories of that service come crowding upon me, as I look back upon the past. Coming to you in my youth, and with but little experience in the ministry, having served as a home missionary only a few years on the frontier, you received me very kindly. Your warm expressions of sympathy and thoughtfulness in my feeble health during that first year



of my labors will never be forgotten. I recall the cheering words and kind acts of whole-hearted, earnest brethren and sisters who were then pillars in this church. They are not with you to-day: they are worshipping in the upper sanctuary.

When I came to this church, this house of worship had just been fitted up anew, and the congregation gathered here was very large, every pew on the floor and in the galleries occupied. Some of you who were present at my installation will recollect, that, in view of this fact, the chief portion of the "Address to the People," by Rev. Mr. Toby, of Durham, was an earnest exhortation to the congregation to enter at once upon the work of founding a second church for the growing Congregational interests in Dover.

That exhortation, always kept in mind by some of the people, and attempted to be realized by other measures, brought forth its legitimate fruit four years later by the organization of the Belknap Congregational church.

Your timely contribution to the church which I had just left in Illinois, to aid them in erecting a house of worship, gladdened their hearts, encouraged them to arise and build, and thus save themselves from ecclesiastical death.

But I call to mind scenes of more tender and thrilling interest, when the constraining love of Christ led young men and young women to come out from the congregation and consecrate themselves to his service. Some of those persons are still with you, earnest laborers in the cause of Christ. Others are elsewhere, workers in the vineyard of the Lord, while others have been called to higher duties in the kingdom of God above.

From Rev. AVERY S. WALKER, D. D., former pastor:—

SPENCER, MASS., 25 October 1883. — *Dear Fathers and Mothers in Israel, Brethren, Sisters, and Friends,* — I shall ever regard it as one of the misfortunes of my life that I find myself unable to be with you in the very impressive and joyous celebration of the coming Sabbath. It is only with the greatest reluctance, and after repeated failures to arrange to be absent from home, that I am constrained at last to give up the hope of being present in person, and to content myself with sending so imperfect a substitute as this letter must needs be. . . .

Can I ever, till the very latest hour of my life, forget that pleasant afternoon of July, 1864, when first I came to your ancient town? Was this indeed the good old town that I read about in early colonial history as "Cochecho, afterwards called Dover"? Was this indeed the Dover which once suffered such cruel massacre and pillage at the hands of





hostile savages, "many houses being burned, much property being plundered, twenty-three persons being killed, and twenty-nine being carried away captive"? Was it indeed here that Major Waddron once had lived, the incidents of whose tragic death had so thrilled me in childhood? and might I here meet some of his descendants, and bearing the same family name? And were the ruins of the old block-houses, which once served such good purpose for defence, still to be seen standing in the suburbs?

. . . The result of my being with you on that and the following Sabbath was that a call was kindly extended to me, and that shortly afterward I came among you as your pastor. I came to you with all the weakness and inexperience which every young minister must needs have, but with the consciousness of a strong desire and an earnest purpose to do all that in my power lay for the upbuilding of our blessed Redeemer's kingdom. I feel very sure that my inexperience must have called for the frequent exercise of the grace of forbearance on your part. But your great kindness and patience were equal to my great need. You accepted my earnest purpose rather than the incomplete fulfilment thereof; and ever, so long as life shall last, shall I gratefully remember your warm sympathy, your sincere love, your heartfelt prayers, and your earnest co-operation in the great work.

And it is pleasant for me here to recall the fact that, as the result of our mutual prayers and efforts, we were favored with the special and gracious outpouring of God's Holy Spirit, so that, on looking over the record, I find that scarcely a communion season passed in which we were not privileged to welcome new-born souls to the table of our common Lord. . . .

I find, as I sit here in my study to-day, that your forms and faces come to me as freshly as if it were but yesterday that I uttered the word of farewell, taking for my text, as I recollect, the last words of Paul to his Thessalonian brethren, "The grace of our Lord Jesus Christ be with you. Amen." I seem ever to see you in the very pews in which you used to sit, and clad in your accustomed garb, and I note the devout expression of your faces as together we lift up heart and voice in praise and thanksgiving to Almighty God. And, further than that, though all these years have passed, I can follow you as you go to your pleasant homes, when, at length, the services are ended. I think I could go through every street in all the city, and out on all the roads leading thence, and not miss so much as a single house in which any of you used to reside, in case it still be standing. And even more than this. I think I can perfectly remember the family and individual experiences of you all. At how many of your homes have I



stood in the hour of your great bereavement and sorrow, and as you were about to lay your dear ones away in their long and silent resting-place !

My heart goes out very strongly toward you to-day, and I greatly rejoice with you in the hour of your great rejoicing. Two hundred and fifty happy, prosperous years ! These are indeed many years for any church to see. But may the grand old First Church of Dover see as many more, and many times as many more ; and may each new year be more happy and prosperous than any that has gone before ! I take you each by the hand to-day. I look once more into your dear, familiar faces. I call you each by name.

“Pray for the peace of Jerusalem : they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces. For my brethren and companions’ sake, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.”

From Rev. CHARLES DAME, formerly of this parish : —

ANDOVER, MASS., 26 October 1883. — I exceedingly regret that I am unable to accept your kind invitation to be present on the occasion to which you refer. It is now more than fifty years since I united with your church. And since that time, as well as in years that went before, this church has stood out prominently among other churches, surrounding it as a tower of strength, as a power in the community. It has been a highly favored church. Its great Head has shown peculiarly marked evidences of his approval. Glorious displays of divine grace have been shown it. Seasons of gracious refreshings from the presence of the Lord has it enjoyed, — revival seasons, when almost the entire community seemed stirred, and ready to accept offered mercy. Never, perhaps, was a church more favored than has been this in the godly, faithful men who have ministered to it in holy things. Of the number who have been pastors of the church during the last half-century, those whom I best knew were the gentlemanly, urbane, Christian man, the Rev. Hubbard Winslow, a man who had power as few can have to sway the multitude and carry conviction to the most obdurate hearts, — a man whose untimely departure from the scene of his abundant labor and glorious promise caused mourning and grief to many a heart.

The other, whose memory is still reverently cherished, was the gifted preacher, the eloquent orator, Rev. David Root. As a student or teacher, I was privileged with sitting under the instruction of these two men, and from their preaching I trust I have derived lasting benefit.



The ministry of other men equally great and equally good has your church enjoyed; but I had less acquaintance with them. Pleasant memories have I also of others, private members of the church. I remember the delight they took in the house of God, the delight those good people took and interest they manifested in the erection of the noble structure in which you now worship God,—noble for those days. The elegant language and the noble Christian utterances on the day of its dedication still ring in the ears of the living few who heard them. As in the past, may God still continue to bless this church, greatly enlarge it, and make it a power for good! With fraternal regards, yours.

From Rev. JOHN COLBY, formerly of this parish:—

FITZWILLIAM, N. H., 27 October 1883.—Ever since the purpose was announced to observe this anniversary, I have looked forward to it with much interest, and hoped that I might be present to share the pleasures and profits of the occasion; but by providential circumstances I am prevented the fulfilment of this anticipation.

It seems now strange to me that I can make the statement,—and yet it is true,—that my acquaintance with the First Parish covers nearly a fifth of its long history.

I went to Dover a small boy, more than fifty years ago. My first religious impressions were not then and there received. They were received earlier, in a Christian home, from now sainted parents. But it is a continual joy to me, that, early going on to Dover, I was providentially led into a family of the First Parish. The head of that family was a Christian widow. She impressed me strongly with the religion of Christ by living it. She led the way to the house of God by a constant example, and by her reverence and affection for the services. Her life impressed me with the goodly fruit borne upon that tree. It was a sad hour to me in which it was said, “She is not, for God hath taken her.”

More than forty years ago, I was admitted to the “First Church,”—celebrating in that way the 4th of July. It was one of the best “Independence” days I ever spent. Certainly I recall no one with greater satisfaction. I remained a member until dismissed to join the church of my first pastorate. I shall never cease to recall with gratitude the great blessing I have received from the instructions of its pulpit and the Christian lives and labors of its members. Among these members, I found true fathers and mothers, brothers and sisters. To live so close to those members and their families as it was my privilege to do for years I count among the rich blessings of my life, and it was laying up a good store for memory.



The first minister, of my knowledge, there was (as we commonly called him) Parson Root. He impressed me wonderfully by his manly form and bearing. Looking at him through my eyes, a stranger might have said, on meeting him, "That is one of the noblest ministers of his time. Or if not a minister, then a senator, — not one of the senators made by a gold or silver mine, or by millions of money, but by brains and character. Or if not a senator, then a general, and greater, even, than Scott." So did he seem to me. There will be some present, no doubt, on this occasion, who will recall the mighty force of utterance given to his deep convictions; and they will recall the early, independent, manly, prophetic Christian words he spoke in the rising anti-slavery agitation. How little he knew for what victories, through suffering, his words and labors were preparing!

His successor, Rev. J. S. Young, full of Christian zeal and sympathy and devotion, will be remembered with profound gratitude by many of us as the instrument by which we were quickened to a spiritual life and led to a Christian profession.

I have known their successors, some intimately, all somewhat, and have loved them for their Christian character and their faithful ministry in the First Parish. It would be a great privilege for me, with you, to look into the faces of the living; or, with you, to recall, in the place of their labors, the faithful dead, in this succession of pastors.

And hardly less a privilege, in the place where their life's work was done, to recall the names of individuals and families who were for years the pillars of the First Church. How often the names will come to me of Peirce, Porter, Woodman, Wheeler, Wallace, Freeman, Smith, Banfield, Quint, Drew, Alden, Low, Green, Paul, Welch, Varney, — men and women of the First Church who belonged to a list too long for present naming, — to whom my debt for their social and Christian influence and helpfulness I cannot express! I hope I am not wanting in gratitude for the privilege that has been mine, of their friendly and Christian intercourse. They rest from their labors. But there is a long list of names of the living, no less dear to me. It is not for me here to repeat those names. I am thankful that I ever knew them. I do not, the First Parish does not, Dover does not, know how to spare them. May they long abide amid these scenes and labors before they join the great multitude upon the other shore! In thinking of those gone and those who are passing on, the thought is with me that the power of divine grace shall not be wanting. What it has done to mould the life in the past, it may do, it *will* do, even to a greater degree, with the lives of the young, so that these fountains shall be kept full and pure, though the streams therefrom are flowing constantly





to bless the world and to the great ocean of life. How I would love to look into the faces and hear the voices of these loved friends of the First Parish on this anniversary occasion !

It would be no little gratification to me to meet the stalwart man and Christian minister who will review the past with you, and be reminded of the days when we sat together in the Sabbath school, where, in the study of the Word, the Lord was leading him as he knew not. The water-pot was being filled : the Master was to turn the water into wine. And also to be reminded of the season when this stalwart Christian minister (he will pardon me for these personal allusions) was "halt-ing between two opinions." The grace of God working by the prayers and labors and lives of the members of the First Church, will bring forth much of such fruit.

From Rev. GEORGE W. SARGENT, formerly of this parish : —

GRANITE FALLS, MINN., 23 October 1883. — Accept my thanks for your kind invitation to the proposed anniversary of the parish of my childhood. The great distance compels me to resort to a brief letter instead of actual participation.

In the memory of the former days, and of many facts and faces fresh to mind, I greet you. Clear and vivid to mind to-day is the church as it was twenty-five to forty years ago (can it be so long ago ?), when I, from childhood to manhood, worshipped with you. How much that Christian fellowship became to me ! for what character I have is largely the outgrowth of it.

This occasion recalls to me first of all my sainted mother, to whom I am sure I owe the planting of the seed of quickening truth, in the maturing of which the old church was an important factor. It brings before me, also, my more silent but truly Christian father, who weekly led me with distinguished regularity to the house of God, until I learned to go from love of it. They are with God ; and how can I fail to honor their influence and character ? I will not withhold, also, the proper tribute to the Sabbath school, which held me for more than a half-score years, and whose most valued agent for *my* help was my venerable teacher of the later years, Asa Freeman. I honor that genial, Christian lawyer who thought it his worthy task to teach his "boys" of Christ. To my pastors, I doubtless owe much more. The influence of Pastor Young upon my childhood years was very positive and good, and the indistinct memory of his face has a kind of halo upon it, as I recall my child-gladness under his smile and words. Pastor Barrows, whom I knew so well, and loved much, also wrought well and faithfully upon me, though at times, perhaps, with too great severity, yet surely



in power and love, and, with the others spoken of, became an instructor for my ministry afterwards. I am not loath to attribute much formative influence, also, to one who, I suppose, still lives to labor, Pastor Parsons, with whom I held the intercourse of maturer years, and whose ministry was valued. But my native church gave to me one richest blessing, whose memory I shall always cherish beyond expression, in Pastor Richardson. As my pastor at the time of my most earnest student life, his clear mind, rich feeling, honest character, bold thought, eloquent utterance, and enthusiasm of faith made him to me the grand and loved teacher. And as not only pastor and teacher, but, by his own choice, often a companion and valued adviser about his own trials and my then opening work, he wrought his impress upon me, as I think he did upon many others, for all their after-work. Would that the ministry found many more such lives as his!

And surely I may be allowed to mention one other whose life became an integral and beneficent part of the church life in all my knowledge of it, and who may be still, I hope, a valued part of its strength, Deacon Lane, — a man whom I surely had good opportunity to know in years of close intimacy in his business and his religion, and whose character never bore the slightest stain in my thought, who preached a better and more persuasive gospel in his pure daily life than many a tongue of eloquence has heralded.

These are the few of whom I ought most to speak as most connected with and connecting my own and the church life. Scores of others may be as valuably connected with other lives; but I may not mention more. If the future life shall renew the Christian relationships of the present, the "grand departed" of the First Church will form a glorious company.

Brethren, I envy you your privilege of this reunion of the living and remembrance of the dead. I can only wish the good old Mother Church may go on to enlarge her record and fill up the measure of her graces, so that the future power may surpass the glories of this grand story of two and a half centuries. May none of us, her sons, fail of the grace of eternal life, and thus dishonor our birthright!

FROM EDWARD ASHTON ROLLINS,<sup>1</sup> descendant of members of this parish:—

PHILADELPHIA, 25 October 1883. — I received this evening the circular of your committee and your personal invitation to attend the

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<sup>1</sup> Mr. Rollins, late commissioner of internal revenue, perpetuates his name in the gift of a beautiful and costly chapel, built of stone, to Dartmouth College.



anniversary services of your church next Sunday. The parish, you say, will especially welcome such persons as have hereditary interest in the parish of their ancestry.

My children are descended from one of the Hiltons, who settled Dover in 1623, some ten years before there was any place of public worship there, and went off to York or Newbury before 1633, when such place was built.

He was not an independent, but of the Church of England: so I don't really inherit much interest in your church from him. Some twenty years or so after that, Mr. James Rawlins, an ancestor of mine, living in that part of Dover which is now Newington, was authoritatively fined, with cost, taxed at two shillings and sixpence, "for neglect of coming into the public meeting," as the record has it, — that is, the place of public worship, — and that, too, notwithstanding his distance therefrom and the probable hostility of the Indians. How rapidly would the treasury of the church or county be replenished, if, in these last days in Israel, fines were imposed for such offences!

Mr. Rawlins's family may have been in peril from the Red man, or he may not have heard the drum which called the worshippers together; but, in 1665, another ancestor, Major Richard Waldron, imported from England a bell for the church; and there is no evidence of any subsequent non-attendance on the part of Mr. Rawlins. I ought, you see, to have, as I do have, an hereditary interest in the First Parish, and, were I not just now so far from Dover, I should be afraid not to be in church there next Lord's Day, lest a descendant of James Rawlins should be fined for neglect of coming into the public meeting.

My hereditary interest is further increased by William Wentworth, who, about the time of the arrival of the bell, came from Exeter, and, as one of the ruling elders, was accustomed to sit near the pulpit of the church, wearing a red cap as a badge of his high office. But all these things referred to have passed away.

Were it practicable, I should certainly attend your coming celebration. Two hundred and fifty years of history! How near to the first English settlement and the first Protestant church in America they were, and what changes and what growth they include! No one can outline with approximate accuracy what the history of your community would have been without the elevating, purifying, Christianizing influence of the First Parish, and no one, therefore, can measure or even estimate the good which that church has accomplished. Eight generations have received its ministrations, have been taught by it from their infancy, and been solaced by it in sickness and death. What hopes and expectations it has kindled, and,



in disappointment and sorrow, what comfort it has given! Not in Dover only and its neighborhood, and not in New Hampshire alone, have been and are its beneficiaries, but they are found here, and in New York and Washington and Chicago. Everywhere are those whose lives, directly and indirectly, have been enriched and ennobled by your good old church. The country is new and youthful still, and will grow in population and power for centuries probably. Your church outlived the colonial period of the country's history, and outlived the Revolution. It flourished under the Protectorate of Cromwell and the constitutional monarchy of England. It lives a church without a bishop, and now in a State without a king; and I trust the form of government which the people of the two have chosen will be blessed of God for ages to come, that the prosperity and accomplishment of your church in the past is but an earnest of its brighter future, and that it will make yet larger contributions to the glory of God and the good of our race.





## APPENDIX.

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*I. Protest\* from Dover, 4 March 1641, against annexation to Massachusetts.*

NORTHAM 4. 1 Moneth.

HONOURED SIR:—

Wee the Inhabitants of Northam make bould to trouble you w<sup>th</sup> theise few lynes Certifyinge yo<sup>a</sup> that wheras wee suppose Captaine Underhill hath informed yo<sup>a</sup> & the rest of your brethren of the Matetusheth baye that wee are all willinge voluntarily to submit our selues to your gouernment vpon fformer Articles propounded; truth it is wee doe very well aproue of your Judicious wayes & shalbe very ioyfull if please god to enlarge vs that wee may be free from other ingagments & pmisses w<sup>th</sup> some of vs are obliged in to the owners or patentees from whom vnder his Mat<sup>a</sup> Letter Pattents wee enioy our free liberty: w<sup>th</sup> causeth vs not for present to submit to any other gouernment then that w<sup>th</sup> wee haue already entred into Combination to obserue accordinge to the Kings Mat<sup>a</sup> lawes vntill such time as the owners come over to vs w<sup>th</sup> wee suppose wilbe about three Moneths hence and then our ppositions Considered as the Lord shall direct vs wee will labour more to satisfy yo<sup>a</sup>. But for the pceedings of Captayne Vnderhill seeking to vndermyne vs and contrary to his oath & fidellyty as we suppose intrusted to him hath went from house to house & for his owne ende by flattery & threatning gotten some hands to a note of their willingnes to submitt themselves vnder your gouernment & some of those are men of other Combinations others Strangers that haue noe habitation to bring his purposes to past, wee doubt not but you are to well acquaynted w<sup>th</sup> his Stratagemis in plotting his owne designes w<sup>th</sup> wee refer to you<sup>r</sup> graue iudgment some of those that subscribed to his note haue this day vtterly ptested against their owne act, for he hath rayسد such a Mutinie amongst vs w<sup>th</sup> if we take not Course for the stopinge therof it maye Cause the effusion of blood by reason he hath by his designes privately rent the Combination as much as in him lyeth. Contrary to his act that is that wee should continue in the same gōunt except an agreemt or cause shewed to the Contrary in open Court agreed on by the Maior pte. thus Much we thought good to acquaynt you<sup>r</sup> Wor<sup>p</sup> w<sup>th</sup>all beseeching you<sup>r</sup> favorable constructiō hopinge yo<sup>a</sup> will weigh ou<sup>r</sup> Case in equity & Conscience & not any way to

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\* A copy generously made from the original in his possession, by John S. H. Fogg, M. D., of South Boston, Mass.



enforce vs to any act wherby wee should breake pmise or Couenant w<sup>th</sup> the patentees or amongst ou<sup>r</sup> selues w<sup>ch</sup> in soe doinge we should sinne greatly: wee heartly desire you<sup>r</sup> prayers for vs & comit yo<sup>u</sup> to the ptection of the Almightye at yo<sup>e</sup> [ ] to be comand<sup>ed</sup>.

Thom Larkham.	the mke of Bartholo-	William Storer.
William Jongs.	mew [V] Hunt.	the marke [11] of John
John ffollett.	William Waldern.	Hail.
Robert Nanney.	Sig. John Tuttle.	Phillip Swaddow.
Thomas Durston.	Henry beck.	Richard Waldern.
Thomas Roberts.	Thomas [T] Layton, m <sup>k</sup> .	Edward Colcord.
Samuel Haines.	Edward Starbuck.	[R] Sig Robert Huckins.
Bartholomew Smith.	William Pomfrett.	Richard Pinkcom.
John Dam.	William furbur.	Thomas Trickey.

## II. A Tax List \* of the Year 1659.

A Raet mad for m<sup>r</sup> Raners Prouietion at 2d in the pound for Douer the 22 : 9; [16] 59

	Great Rate†							Great Rate					
<u>Tho layton</u>	2	11	0	5	2	0	m <sup>r</sup> ludecues Edlin	0	5	0	0	10	0
John Damm sinyer	1	10	0	3	0	0	James nutt sinyer	0	12	7	1	5	2
John Hall decon	0	18	6	1	17	0	Jeremie Tebutt	0	13	0	1	6	0
will Pomfrett	0	12	0	1	4	0	Henry Tebutt	0	14	4	1	8	8
m <sup>r</sup> Roberds	0	6	7	0	13	2	Tho nocke	0	8	0	0	16	0
Tho downes	0	9	0	0	18	0	Jonathan Hillton	0	5	0	0	10	0
m <sup>r</sup> Cimball	0	10	0	1	0	0	Isake Stokes	0	5	0	0	10	0
m <sup>r</sup> Edmond Busnall	2	3	4	4	6	8	M <sup>r</sup> Buckner	0	8	4	0	16	8
M <sup>r</sup> Chadwell	0	5	0	0	10	0	Raphl Thwanly	0	11	6	1	3	0
moses Chadwell	0	5	0	0	10	0	Thomas Hanson	1	5	4	2	10	8
Beniamin Chadwell	0	5	0	0	10	0	william ferbush	0	5	0	0	10	0
John Stathom	0	5	0	0	10	0	Elder Starbuck	1	13	4	3	6	8
Richard Knight	0	5	0	0	10	0	nathanell Starbuck	0	10	0	1	0	0
<u>m<sup>r</sup> Clemants</u>	0	16	8	1	13	4	Robert Jones	1	11	8	3	3	4
m <sup>r</sup> Reaner	1	7	4	2	14	8	John ash	0	5	0	0	10	0
Tho Beard	1	12	4	3	14	8	Petter Coffin	1	5	0	2	10	0
william hakett	0	5	0	0	10	0	micam [blank]	0	5	0	0	10	0
william Jones	0	5	0	0	10	0	Cristin Dalak <i>&amp; c.</i>	0	5	0	0	10	0
John Tuttell	0	5	4	0	10	8	welsh Jans Grant	0	8	6	0	17	0
left Hall	0	13	3	1	6	6	Petter Grant	0	5	0	0	10	0
wedoe storey	0	8	3	0	16	6	m <sup>r</sup> Tho wiggin	0	19	2	1	18	4
Elder nutter	1	5	0	2	10	0	Gorge Weden	0	5	0	0	10	0
Tho Caney	1	18	4	3	16	8	Jeremi marcom	0	5	0	0	10	0
<u>Tho Roberds</u>	0	14	8	1	9	4	Phelep Cromwell	0	9	6	0	19	0
John Roberds	1	6	8	2	13	4	Richard Otes	0	19	2	1	18	4

\* This list is an exact copy of the original.

† The "great rate" was the general town tax. The first three columns of figures (respectively pounds, shillings and pence) were the tax for the minister's support.



Great Rate							Great Rate						
Joseph Astin	1	13	9	3	7	6	Richard Rooe	0	8	0	0	16	0
John Hard	1	11	6	3	3	0	Thomas Treick	0	15	8	1	11	4
mr Goldwier	1	13	4	3	6	8	Michikell Brane	0	9	4	0	18	8
his man	0	5	0	0	10	0	James Kalliens	0	17	0	1	14	0
Capt wallden	4	11	2	9	2	4	Richard Keater	1	4	4	2	8	8
mr Gorge wallden	0	5	2	0	10	4	John Bickford	0	14	10	1	9	8
Elder wentworth	1	10	4	3	0	8	Henry Iankster	1	9	2	2	18	4
Sanewell wentworth	0	5	0	0	10	0	henry hobes	0	19	4	1	18	8
Unfrey Varney	0	5	0	0	10	0	Richard Toser	0	6	0	0	12	0
John Iouring	0	16	8	1	13	4	mr Andrew wiggin	1	0	0	2	0	0
Will Horne	1	6	2	0	12	4	mr Broghton	0	16	8	2	13	4
Joseph Sanders	0	5	0	0	10	0	Gorge vesey	0	5	0	0	10	0
William Sheffild	0	10	4	1	0	8	william Smeth	0	5	0	0	10	0
Tho Payne	0	5	2	0	10	4	niuin the Scot	0	5	0	0	10	0
Richard Morgin	0	6	8	0	13	4	James keid	0	5	0	0	10	0
Sargant Hall	2	3	4	4	6	8	laserres Permet	0	5	0	0	10	0
William ffarber	1	4	8	2	9	4	William Tomson	0	5	0	0	10	0
Antoney nutter	1	8	3	2	16	6	Jedediae Andres	0	9	4	0	18	8
John Dam Juner	0	12	0	1	4	0							

The prices of the prouetions:—

Bef at 3d p lb  
 pork at 4d p lb  
 wheat 5s p boshell  
 Pease 4s p bosh  
 malt 6s p bosh  
 Barle 5s 6d p bosh  
 buter 6d p lb  
 Chese at prise Corant

These prouetions are to be brought in to mr Reamers forthwith after demand heir of and apou non performanc heir of we give our Constabell full power to straine apou euey Delinquent for thear defeckt.

The Oyster River people at that time had a separate meeting, and paid a separate tax:—

Oyster Riuer Prouition Rate maed the 22 : 9 : [16]59.

the great Rate							the great Rate						
	£	s	d	£	s	d		£	s	d	£	s	d
Mr Hill	2	12	8	5	5	4	Phellep Chesly	1	12	8	3	5	4
Thomas unrie the stiller	0	8	4	0	16	8	Robert Junkes	0	8	4	0	16	8
John meader	0	13	4	1	6	8	James Jackson	0	5	0	0	10	0
william Graues	0	5	0	0	10	0	Walter Jackson	0	5	0	0	10	0
Einsin Ionhn Daues	0	15	0	1	10	0	William Beard	2	7	8	4	15	4
Juner william will-yams	0	8	0	0	16	0	John woodman	0	15	0	1	10	0
James Bunker	0	8	0	0	16	0	Patrick Jameson	0	15	0	1	10	0
Will follett	1	0	0	2	0	0	Henry Browne	0	10	0	1	0	0
Thomas Jonson	0	13	4	1	6	8	Thomas Dowty	0	10	0	1	0	0
							James Oer	0	10	0	1	0	0
							James medellman	0	10	0	1	0	0



	£	s	d	£	s	d		£	s	d	£	s	d
Edward Arwin	0	10	0	1	0	0	Richard Braye	0	6	10	0	13	8
John Barber	0	5	0	0	10	0	John Hill	0	6	8	0	13	4
Edward Patterson	0	10	0	1	0	0	Thomas footman	1	3	4	2	6	8
Robert Bernom	1	6	8	2	13	4	Richard yorke	0	19	4	1	18	8
William Pitman	0	10	0	1	0	0	John martin	0	18	0	1	16	0
William Roberds	0	10	0	1	0	0	John Godder	1	14	8	3	9	4
William Wilyams							Beniamen Hull	0	8	4	0	16	8
sin	1	5	8	2	11	4	John Hillton	0	6	8	0	13	4
Thomas Steunson	0	13	4	1	6	8	James Nutt Janer	0	5	0	0	10	0
William Drew	0	11	8	1	3	4	Olleuer kent	0	8	4	0	10	8
Rice howell	0	5	0	0	10	0	John hance	0	5	0	0	10	0
Joseph fild	0	8	4	0	16	8	John Duill	0	5	0	0	10	0
Matthew Gills	1	6	8	2	13	4	Robert Hassey	0	5	0	0	10	0
matthew wilyams	0	10	6	1	1	0	William Risley	0	5	0	0	10	0
Beniamen mathews	1	5	0	2	10	0	Thomas Green	0	5	0	0	10	0
Charlts Adames	0	13	0	1	6	8	Steuen y <sup>e</sup> westin-						
John Bickford	1	6	8	2	13	4	man	0	5	0	0	10	0
Thomas welley	0	18	4	1	16	8	Will Jones	0	5	0	0	10	0
John Alt	0	19	10	1	19	8							

### III. Conveyance of the present Meeting-House Lot.

TO ALL PEOPLE to whom these Presents shall come, Greeting Know you that I Joseph Hanson Esq<sup>r</sup> of Dover in y<sup>e</sup> Prov<sup>s</sup> of New Hamp<sup>s</sup> in New England Gent<sup>e</sup> for & in consideration of y<sup>e</sup> Sum of Six Hundred Pounds Old Tenor to me in Hand before y<sup>e</sup> Ensealing hereof well & truly paid by Messr<sup>s</sup> John Hayes John Wood Shadrach Hodgdon & Daniel Ham Deacons of y<sup>e</sup> Church of Christ in Dover Feoffees in Trust for a certain Society hereafter mentioned y<sup>e</sup> Receipt I do hereby Acknowledge & thereof do Acquit & discharge them y<sup>e</sup> s<sup>d</sup> Hayes Wood Hodgdon & Ham & their Heirs forever Have given Granted Bargained & Sold & by these Presents do freely fully & absolutely Give grant Bargain Sell aliene convey & confirm unto him y<sup>e</sup> s<sup>d</sup> Ju<sup>r</sup> Hayes Jn<sup>r</sup> Wood Shadrach Hodgdon & Dan<sup>l</sup> Ham & to their successors in y<sup>e</sup> Office of Deacon or Deacons & in y<sup>e</sup> Trust for y<sup>e</sup> Society afores<sup>d</sup> A certain Parcel of land lying & being in Dover afores<sup>d</sup> on y<sup>e</sup> North Westerly side of y<sup>e</sup> main road that leads from Dover Neck to Cochecha Bridge & on y<sup>e</sup> North Easterly side of y<sup>e</sup> road that leads from y<sup>e</sup> afores<sup>d</sup> road to Littleworth containing one fourth Part of an acre of forty Square rods butted & bounded as followeth (viz<sup>t</sup>) Beginning by y<sup>e</sup> afores<sup>d</sup> main road two rods & an half from y<sup>e</sup> South Easterly Corner of s<sup>d</sup> Hanson's land & from thence runing North forty four Degrees East as s<sup>d</sup> Road runs Eight rods from thence runing North forty six Degrees West five rods [to] a Stake from thence runing South forty four Degrees West Eight rods to a Stake & from thence runing South forty six Degrees East five rods to y<sup>e</sup> first mentioned bounds which s<sup>d</sup> land is hereby conveyed unto y<sup>e</sup> afores<sup>d</sup> Deacons and their Successors in s<sup>d</sup> Office forever as Feoffees in trust for y<sup>e</sup> afores<sup>d</sup> Church & Regular Congregation & Society of Dissenters from y<sup>e</sup> Estab-





lished Church of England in s<sup>d</sup> Town of Dover & Shall be to y<sup>e</sup> Sole Use Benefit & Behoof of s<sup>d</sup> Society forever to Erect or Build thereon a Meeting House or Meeting Houses as they Shall See fit for y<sup>e</sup> Publick Worship of God & therein from time to time to Attend & Perform y<sup>e</sup> Duties of Publick Worship According to Order of y<sup>e</sup> Gospel without Let trouble or Moles- tation from any Person or Persons whatsoever To HAVE & HOLD y<sup>e</sup> s<sup>d</sup> Granted & Bargained Premises together with all their Appurtenances to them y<sup>e</sup> s<sup>d</sup> Deacons & their Successors in s<sup>d</sup> Office forever as Trustees for y<sup>e</sup> Society afores<sup>d</sup> as a good & Absolute Estate of Inheritance forever & I y<sup>e</sup> s<sup>d</sup> Joseph Hanson for myself my Heirs Execu<sup>rs</sup> & Admin<sup>rs</sup> do Covenant & En- gage y<sup>e</sup> foregoing Premises to them y<sup>e</sup> s<sup>d</sup> Jn<sup>o</sup> Hayes Jn<sup>o</sup>. Wood Shadrach Hodgdon & Daniel Ham Deacons & to their Successors in s<sup>d</sup> Office forever as feeoffees in Trust for y<sup>e</sup> Society afores<sup>d</sup> against y<sup>e</sup> lawful claims & De- mands of any Person or Persons whatsoever forever after to warrant Secure & Defend by these Presents In Witness whereof I do hereunto set my hand & Seal this 10th day of July Anno Domini 1758 & in y<sup>e</sup> 32<sup>d</sup> year of his Maj<sup>s</sup> Reign.

Joseph Hanson [Seal]

Sign'd Sealed & Delivered

In y<sup>e</sup> Presenc of us

Tho<sup>s</sup> Wallingsford

Eteazar Young Jun<sup>r</sup>

Prov<sup>o</sup>. of New Hamp<sup>s</sup>. Dover July 10<sup>th</sup> 1758

Then y<sup>e</sup> abovenamed Joseph Hanson Esq<sup>r</sup> Personally Appearing before me y<sup>e</sup> Subscriber & Acknowledged y<sup>e</sup> within & foregoing Instrument to be his free Act & deed

Tho<sup>s</sup> Wallingsford Just. Pacis

Received & Recorded 15<sup>th</sup> June 1759

D Peirce Rec<sup>r</sup>

[Rockingham Registry of Deeds, Vol. 58, page 191.]

### *III. List\* of Wardens of the First Parish.*

Prior to the incorporation of the parish as distinct from the town, its business was transacted by the selectmen and other town officers. From its incorporation, in 1762, "wardens" were chosen annually, almost always in March, after the election in 1762, which was in August. The following is a list year by year:—

- 1762. Nathaniel Kimball, Lt. Shadrach Hodgdon, Dea. Daniel Ham.
- 1763. Capt. John Gage, Lt. Dudley Watson, Lt. Joshua Wingate.
- 1764. Jonathan Hayes, Stephen Evans, John Titcomb.
- 1765. Humphrey Hanson, Moses Ham, Jonathan Hayes.
- 1766. Samuel Emerson, Ichabod Hayes, Thomas Westbrook Waldron.
- 1767. Moses Ham (Capt. John Gage declined), Lt. Joshua Wingate (Capt. How- ard Henderson declined), Capt. Thomas Westbrook Waldron.
- 1768. Otis Baker, Esq., James Young, Richard Kimball.

\* For this list I am indebted to John R. Ham, M. D.



1769. John Kielle, John Waldron, 3d, Moses Wingate, jr.
1770. Moses Wingate, jr., Capt. John Gage, Job Clements.
1771. Moses Wingate, jr., Capt. John Gage, Ichabod Horne.
1772. Job Clements, Capt. John Gage, Moses Wingate, jr.
1773. Nathaniel Cooper, Ephraim Kimball, Moses Wingate.
1774. Benjamin Titcomb, Nathaniel Cooper, Benjamin Church.
1775. Benjamin Titcomb, Aaron Wingate, Benjamin Church.
1776. Aaron Wingate, Benjamin Peirce, Benjamin Church.
1777. Benjamin Peirce, Aaron Wingate, Ensign Samuel Heard.
1778. Aaron Wingate, Benjamin Peirce, Ensign Samuel Heard.
1779. Aaron Wingate, Ensign Samuel Heard, Benjamin Peirce.
1780. Ensign Samuel Heard, Benjamin Peirce, Moses Wingate.
1781. Moses Wingate, Samuel Heard, Thomas Shannon.
1782. Samuel Kielle, Capt. James Libbey, John Ham.
1783. Samuel Kielle, John Ham, Capt. James Libbey.
1784. Dr. Ezra Green, Capt. James Libbey, Major Benjamin Titcomb.
1785. Capt. James Libbey (resigned in July), Capt. John Gage, Joseph Richardson (resigned in July), John B. Hanson, Major Ebenezer Tebbets.
1786. Ebenezer Tebbets, Dr. Ezra Green, Major Benjamin Titcomb.
1787. Dr. Ezra Green, Major Ebenezer Tebbets, Col. Benjamin Titcomb.
1788. Capt. Moses Wingate, Ensign Samuel Heard, Dodavah Ham.
1789. Capt. Moses Wingate, Dodavah Ham, Dea. Benjamin Peirce.
1790. Capt. Moses Wingate, Dea. Benjamin Peirce, Ezekiel Hayes.
1791. Dea. Benjamin Peirce, Capt. Moses Wingate, Ezekiel Hayes.
1792. Aaron Roberts, Dea. Benjamin Peirce, Capt. Moses Wingate.
1793. Dea. Benjamin Peirce, Andrew Torr, Dominicus Hanson.
1794. Dea. Benjamin Peirce, Andrew Torr, Dominicus Hanson.
1795. Dea. Benjamin Peirce, Andrew Torr, Dominicus Hanson.
1796. Dea. Benjamin Peirce, Andrew Torr, Dominicus Hanson.
1797. Dea. Benjamin Peirce, Dominicus Hanson, Andrew Torr.
1798. Dea. Benjamin Peirce, Dominicus Hanson, Andrew Torr.
1799. Dea. Benjamin Peirce, Andrew Torr, Dominicus Hanson.
1800. Dea. Benjamin Peirce, Andrew Torr, Dominicus Hanson.
1801. Dea. Benjamin Peirce, Andrew Torr, Dominicus Hanson.
1802. Dea. Benjamin Peirce, Andrew Torr, Dominicus Hanson.
1803. Dea. Benjamin Peirce, Dominicus Hanson, Philemon Chandler.
1804. Dea. Benjamin Peirce, (Andrew Torr declined,) Dominicus Hanson, Philemon Chandler.
1805. Dea. Benjamin Peirce, Dominicus Hanson, Philemon Chandler.
1806. Dea. Benjamin Peirce, Dominicus Hanson, Ezra Young.
1807. Dea. Benjamin Peirce, Dominicus Hanson, Ezra Young.
1808. Dea. Benjamin Peirce, Dominicus Hanson, Ezra Young.
1809. Dea. Benjamin Peirce, Dominicus Hanson, Ezra Young.
1810. Dea. Benjamin Peirce, Dominicus Hanson, Ezra Young.
1811. Dominicus Hanson, John W. Hayes, Moses Hodgdon.
1812. Dominicus Hanson, Moses Hodgdon, John W. Hayes.
1813. Dominicus Hanson, Moses Hodgdon, John W. Hayes.
1814. Dominicus Hanson, Moses Hodgdon, John W. Hayes.
1815. Moses Hodgdon, Dominicus Hanson, John Wingate Hayes.
1816. Moses Hodgdon, John W. Hayes, William Woodman.



1817. Moses Hodgdon, John W. Hayes, William Woodman.
1818. Moses Hodgdon, John W. Hayes, William Woodman.
1819. Moses Hodgdon, John W. Hayes, William Woodman.
1820. Moses Hodgdon, John W. Hayes, William Woodman.
1821. Moses Hodgdon, John W. Hayes, William Woodman.
1822. Moses Hodgdon, John W. Hayes, William Woodman.
1823. Moses Hodgdon, John W. Hayes, William Woodman.
1824. Moses Hodgdon, John W. Hayes, William Woodman.
1825. Moses Hodgdon, John W. Hayes, William Woodman.
1826. Moses Hodgdon, John W. Hayes, William Woodman.
1827. Moses Hodgdon, John W. Hayes, William Woodman.
1828. Moses Hodgdon, John W. Hayes, William Woodman.
1829. Moses Hodgdon, John W. Hayes, William Woodman.
1830. Moses Hodgdon, John W. Hayes, William Woodman.
1831. Moses Hodgdon, John W. Hayes, William Woodman.
1832. Moses Hodgdon, John W. Hayes, William Woodman, John Riley, Andrew Peirce.
1833. Moses Hodgdon, John Riley, Andrew Peirce.
1834. William Palmer, John H. Wheeler, William Plaisted Drew.
1835. William Plaisted Drew, John H. Wheeler, Joshua Banfield.
1836. William Plaisted Drew, Samuel Wyatt, Hosea Sawyer.
1837. ~~Hosea Sawyer~~, Nathaniel Low, Francis Cogswell.
1838. Francis Cogswell, Samuel Wyatt, Rufus Flagg.
1839. Rufus Flagg, William Plaisted Drew, Asa Freeman.
1840. Asa Farnsworth, Edmund J. Lane, William Plaisted Drew.
1841. Edmund J. Lane, William Plaisted Drew, William L. Chandler.
1842. Edmund J. Lane, William Plaisted Drew, William L. Chandler.
1843. Edmund J. Lane, William Plaisted Drew, William L. Chandler.
1844. Edmund J. Lane, William Plaisted Drew, William L. Chandler.
1845. Edmund J. Lane, William Plaisted Drew, William L. Chandler.
1846. Edmund J. Lane, William Plaisted Drew, William L. Chandler.
1847. Edmund J. Lane, William Plaisted Drew, William L. Chandler.
1848. Amos Sargent, Peter Cushing, 2d, Charles Woodman (George Quint declined).
1849. Peter Cushing, 2d, Silas Moody, Josiah Hall.
1850. Peter Cushing, 2d, Silas Moody, John H. Wheeler.
1851. Peter Cushing, 2d, Silas Moody, John H. Wheeler.
1852. Peter Cushing, 2d, Silas Moody, Joshua Banfield.
1853. Joshua Banfield, William L. Chandler, Isaac A. Porter.
1854. Joshua Banfield, William L. Chandler, Isaac A. Porter.
1855. Peter Cushing, 2d, Silas Moody, John B. Sargent.
1856. John B. Sargent, Joseph W. Welch, Joseph Mann.
1857. Joseph W. Welch, John B. Sargent, Joseph Mann.
1858. Edmund J. Lane, Joseph W. Welch, Joseph Mann.
1859. Edmund J. Lane, Joseph W. Welch, Joseph Mann.
1860. Edmund J. Lane, Oliver Wyatt, Joseph Mann.
1861. Edmund J. Lane, Oliver Wyatt, Joseph Mann.
1862. Edmund J. Lane, Joshua G. Hall, Joseph Mann.
1863. Edmund J. Lane, Joshua G. Hall, Joseph Mann.
1864. Edmund J. Lane, Richard N. Ross, Dr. Levi G. Hill.
1865. Edmund J. Lane, Richard N. Ross, Dr. Levi G. Hill.



1866. Benjamin Parker Peirce, William R. Tapley, John Q. A. Smith.  
 1867. George W. Benn, Dr. John R. Ham, Joseph W. Wingate.  
 1868. Joseph W. Wingate, George W. Benn (resigned in August), Dr. John R. Ham (resigned in August), Peter Cushing and Silas Moody, chosen 15 August.  
 1869. Dr. Thomas J. W. Pray, Andrew H. Young, Dr. John R. Ham.  
 1870. Dr. Thomas J. W. Pray, Dr. James H. Wheeler, John R. Varney.  
 1871. John R. Varney, Dr. James H. Wheeler, Dr. Levi G. Hill.  
 1872. Dr. James H. Wheeler, Dr. Levi G. Hill, John R. Varney, Charles A. Faxon, William Grime, Peter Cushing, Elvin C. Kinnear.  
 1873. Peter Cushing, Solomon H. Foye, William Grime, Charles A. Faxon, Russell B. Wiggin, Charles M. Murphy, Theodore W. Woodman.  
 1874. Solomon H. Foye, William Grime, Charles M. Murphy, Elisha R. Brown, Jeremiah Y. Wingate, George W. Benn, Edmund B. Lane.  
 1875. George W. Benn, Elisha R. Brown, Jeremiah Y. Wingate, William Eadie, Ebenezer F. Faxon, Edmund B. Lane.  
 1876. William Eadie, Alvah Moulton, Jacob M. Willey, John C. Tasker, James H. Davis, Elisha R. Brown, Solomon H. Foye.  
 1877. John C. Tasker, Thomas E. Cushing, Alvah Moulton, William H. Vickery, John Smellie.  
 1878. John C. Tasker, Thomas E. Cushing, Alvah Moulton, William H. Vickery, John Smellie.  
 1879. Augustus B. Burwell, Charles Porter, Elisha R. Brown.  
 1880. Charles Porter, Augustus B. Burwell, Dr. John R. Ham.  
 1881. Samuel C. Fisher, Benjamin Franklin Nealley, Andrew H. Young.  
 1882. Samuel C. Fisher, Andrew H. Young, Benjamin Franklin Nealley.  
 1883. Samuel C. Fisher, Andrew H. Young, Benjamin Franklin Nealley.  
 1884. Samuel C. Fisher, Andrew H. Young, Benjamin Franklin Nealley.

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